

THE BOARD OF FOREIGN MISSIONS  
OF THE  
PRESBYTERIAN CHURCH IN THE U. S. A.  
53 FIFTH AVENUE.

NEW YORK, January 1, 1895.

*To the Foreign Missionaries of the Presbyterian Church :*

DEAR FRIENDS:

In behalf of the Board and by its authority we wish to bring to your attention the financial condition which we fear will confront us all next spring. As you know, the deficit on May 1st, at the beginning of the Board's fiscal year, was \$102,597.79. The total appropriations January 1st were \$1,017,987.46. Thus far \$289,101.14 has been received, leaving \$833,629.20 needed before the close of the year to meet the appropriations and the deficit; that is to say, \$233,241.04 more than was received during the last four months of last year. The business depression from which the country is only very slowly rallying, and the prevailing poverty, consequent upon the disastrous droughts in the West, seem to discourage the hope that this large increase in receipts will be obtained.

You will remember, also, the action of the Board taken December 19, 1892, determining to send all qualified ordained men who might apply during that fiscal year for appointment as missionaries, irrespective of the financial condition of the Board. This action was heartily approved at the time both on the foreign field among you and at home. Though limited to the one year, the Board has never recalled it. It is now under serious consideration, however. If this position is maintained, it cannot be without its effect upon the amount which it will be possible to appropriate for the work upon the field.

Your estimates will have been already acted upon and forwarded to the Board, and every need which can possibly be met will be provided for in the appropriations for the coming year. It is just to you, however, though most painful to us, to give you the clear intimation that the appropriations for the year beginning May 1st, 1895, will probably be less than those for the current year. Much less we hope they will not be. We shall hope that by the good hand of our God upon us they may be increased. But we should be prepared for whatever may come. Reduced appropriations is the stern contingency we have calmly to face. This is no note of alarm. We have faith in God, who has charge of this work, and who will not suffer it to be crippled. Every effort will be made to reach individuals and churches by the press, by correspondence and personally. An editor in Indiana has proposed a plan to reach men and women of means, and offers to bear all the expense. If, in spite of all, a reduction of the appropriations should be necessary, ought we not to construe it as a discipline of God, and seek soberly and prayerfully for its lessons?

Could it mean that the work of the Board is not conducted with sufficient economy in its home offices? The Board is carefully considering this question. The proportionate cost of the administration of the Board is less than that of any other large Missionary Society whose figures we have been able to obtain. We shall seek for means of saving, however, in this department, that as few cents as possible from each dollar may be kept here.

Are Dr. Cust's words true—"When the Lord assigns to a Society a certain income, it is because that is all that He deems that the Society can properly spend"?

As this inquiry is pursued here, would it not be well for you upon the field to make preparation for the possible reduction by considering whether there is any way in which the expenses of the work can be reduced without any loss in scope or effectiveness?

1. Will it not be wise to study afresh the question of self-support in the native churches? In many missions native preachers are settled as pastors, or stated supplies over churches which give little to their support. Regarding these cases the words of Dr. Nevius are worthy of consideration:

"When the native pastor is supported by the Foreign Board, the advantages growing out of the mutual dependence between pastor and people are lost, and a new, one-sided and unnatural relation is introduced, of people and pastor depending on foreign aid, which works evil rather than good."

In other missions evangelists are employed who might be supported in large part by their own people. Self-support has not always been kept in sight in the past as a desirable and immediately practicable end. At present, however, it is studied by all. As hastening it, may not reduced appropriations prove to be a blessing? To the words quoted above Dr. Nevius adds:

"The experience of the London Mission in Amoy is worthy of notice in this connection. In the year 1868 a debt of \$100,000 made it necessary for the foreign society to retrench, and the native churches were forced (with great difficulty, however, and by degrees) to support their own pastors. That financial crisis is now, I believe, looked back to as a providential blessing. It developed the strength, independence, and self-respect of the native Christians, and was the beginning of a new era of progress. Is it not probable that there are other stations and other departments of mission work from which the withdrawal of foreign funds would prove in the end a blessing rather than a misfortune?"

2. Are there "other departments of mission work" where greater economy can be practiced? In some places perhaps the development of large medical or educational plants is outrunning the ability of the Mission to stamp them with unmistakable missionary character and utilize them to the full for missionary results. Attention is called to section 51 of the new Manual, which voices, doubtless, your unanimous feeling as well as ours. The words of a veteran missionary, still living, are worthy of consideration in the same connection:

"It is my sincere conviction, deepened with over thirty years of work in China, that nothing can be successfully substituted for learning the language well and then persistent and systematic preaching of the Gospel in all the cities and towns and villages, again and again, until the blessing comes and souls are won for Christ, and then teach and shepherd such with the greatest care, gather their children and their neighbors' children into Christian schools taught by Christian and well-trained teachers who are also able to preach, teach inquirers, and conduct to edification Sabbath services."

Ought not the expenses of educational work, especially of higher education, to be borne more largely by the people? Is the general grade of salaries received by native helpers in any field too high, creating at once wrong ideas regarding the work of preaching the gospel and a chasm between the native helpers and the people, living on a humbler plane, and postponing the day of self-support by putting it out of the reach of the people? Are there other forms of work, also, which may need special examination and careful reconsideration?

3. May there not be greater economy in buildings? In some fields churches which it has been proposed to build for the people might be built by the people. Is it not a time to lay aside the many lines of individual work often taken up at personal inclination and upon personal responsibility, and to give every energy to the direct and general work, at once least costly and most fruitful? Are there still any personal appeals, discountenanced by most, made to the home Church for objects which the Mission would not place in the estimates as most important? If the reduction is made will the temptation to write home about the schools closed, the work dropped, etc., drawing money for this work which should go to the support of the schools not closed and the work not dropped, be resisted? Would you desire that the Board withdraw from its action of December 19, 1892, mentioned above, and expend upon the fields what might otherwise be expended in sending out the new missionaries? Does the fall in the price of silver and the increase in the purchasing power of gold offer a means of economy in some of those items in the appropriations paid in gold? Other questions will suggest themselves to all. Let them be given equal consideration with these.

If both at home and abroad a reduction of appropriations leads us to a searching study of these questions, it may prove a blessing in disguise. May not its first salutary effect be to weaken our reliance upon funds and to rest it more firmly upon God? The feeling is often a natural one upon the field that if only all estimates are granted the work will go on prosperously. But prosperity is dependent on the Spirit of God, and He is not conditioned by money. "Will money convert heathen?" asked John Wesley in his Journal of 1767. "Find preachers and teachers of David Brainerd's spirit and nothing can stand before them. But without this what will gold or silver do?" Thousands of dollars will not procure what simple faith and believing prayer and holy life have not obtained. What are our great needs then, if not financial?

1. Letters from every field and the experience of each of us suggest at once our first need—a deeper spiritual life. Are we living lives that God can use and bless? "My conviction," writes Dr. Corbett, "is that the crying want of China to-day \* \* \* is a preaching of the Gospel in season and out of season, and with strong crying and tears, pleading, pleading for the gift of the Holy Spirit and the consecration of not only missionaries but native converts also to the one great aim of living for Jesus and making Him known by holy living and earnest pleading." Another missionary writes from India:

"Because we live in the dispensation of the Holy Ghost it is not the case that we are by virtue of that fact filled with the Spirit. In the eighth chapter of Acts we read of Christians who lived after Pentecost. These Samaritans were evangelized. They 'gave heed with one accord' unto Philip. 'There was much joy in that city.' They 'believed.' 'They were baptized, both men and women'; but the Holy Ghost 'as yet—was fallen upon none of them.' To-day there are thousands of Christians who have joy and truly believe, but they have not the Pentecostal power.

"If Peter and John were to visit us, I believe that they would pray for us as they prayed for the Samaritans, 'that they might receive the Holy Ghost.' If Paul's voice could be heard on our missionary Boards, would not his first question to candidates be: 'Did ye receive the Holy Ghost when ye believed?'

"The late Bishop Dill of Africa said that the greatest hindrance to mission work is generally the missionary himself. We missionaries are praying much over these words. God is searching our hearts. Some of us, thank God, received the baptism of the Holy Spirit before we landed here. Some have toiled for years and do not yet know what it is to be filled with the Spirit. Some have found the fullness after reaching India. A missionary from South India writes to me as follows: 'I believe what we most need in India to-day is not more methods, or better methods, but a genuine *taking hold on God*, a genuine and whole-hearted surrender to Him. We have wheels enough. What we need is the "Spirit of Life" in the wheels. \* \* \* In the midst of thousands who know not God, I am coming to realize how little I know Him myself; and to put new meaning into the words, "My heart and my soul crieth out for the Living God."'

2. "And when He was come into the house His disciples asked Him privately, saying: We could not cast it out. And He said unto them: "This kind can come out by nothing save by prayer." (Mark ix. 28, 29, R. V.) "If I were returning to South America," said a missionary of much experience and fidelity, "I would devote myself to two things, prayer and personal effort to bring individuals to Christ." "I do desire to say gravely and earnestly," says another missionary, "that my missionary life has been successful so far as I have been prayerful, and non-successful so far as in prayerfulness I have been lax." It was said of Livingstone by Lord Polwarth: "I like to think of him as a man who was a servant of God, loved His Word intensely, and while he spoke to men of God, spoke more to God of men." Has the press of active and arduous work in our Saviour's cause led us to neglect the hours of secret prayer and of study of the Word of God, which, perhaps, have been the unfulfilled conditions of fullness of fruitfulness, and of blessing? From every field, nearly, come expressions of this sense of need of prayer, constant, importunate, believing. In some fields conferences for special prayer have been held, as at Lodiana, November 13th to 15th: "To wait upon the Lord," says the call for the meeting, "in one place, that He may pour out His Spirit in large measure in the missionaries and those associated with them." The last General Assembly appointed the week beginning April 7, 1895,

"as a special season of prayer for Foreign Missions, to be observed in the closet, in the family and in the usual public and social religious services of our churches and missionary societies, and it is also affectionately urged upon our people to mingle self-denial with their prayers, and if it be convenient to present the fruits of this special self-denial as an offering to the Lord on Sabbath, April 14, 1895."

Might we not all unite in the observance of this week, with confidence in the enduring promise of Christ: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." If this promise is vitiated by disagreements among us on the field or elsewhere, let such disagreements be laid aside forever. Apart from such special seasons, how-

ever, is there room for making our lives in their daily habit in a more marked degree lives of prayer, submitting them more resolutely and utterly to Him of whom "Whatsoever we ask we receive, because we keep His commandments and do the things that are pleasing in His sight?"

3. May not the circumstances in which we are placed constitute a repetition to us of Christ's command: "Have faith in God"? "Whatsoever ye ask in faith believing, ye shall receive." We believe in God's *power* to save. Do we believe in His *anxiety*, that He does not wish, as Peter declares, "that any should perish, but that all should come to repentance"? Does our faith rest not upon method or equipment but upon God? Are we expecting His present blessing? "Say not ye, that there are yet four months, and then cometh the harvest? behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest."

We shall consider all these things in their relation to *our* lives. Will it not be well, also, for you to have a meeting of each station, at which this letter shall be read, the questions suggested considered in prayer, and the guidance of the Holy Spirit sought in the confidence that if we, being evil, know how to give good gifts unto our children, much more will our Heavenly Father give to those who ask Him the Holy Spirit in His fullness and His power. We are engaged in a victorious warfare under a never defeated Captain who is able to bring us off more than conquerors. Through all the difficulties and discouragements, all the perils and perplexities, and over every obstacle, He will conduct this cause to a successful and glorious issue. Praying and believing that all things which in the future He may send to us will work together for good to all of us and to the great work of the world's evangelization,

We are, in the one faith and one love of our common Master,

Your fellow workers,

JOHN D. WELLS, *President*.  
BENJAMIN LABAREE, *Rec. Secretary*.  
F. F. ELLINWOOD.  
JOHN GILLESPIE.  
ROBERT E. SPEER.  
WILLIAM DULLES, JR.



美善傳道教在天下

十一年戊乙未

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# From the Conference of Representatives of Foreign Mission Boards and Societies in the United States and Canada, Held in the Church Missions House, New York, February 14th, 1895.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.  
AMERICAN BAPTIST MISSIONARY UNION.  
FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.  
FREE BAPTIST MISSIONARY SOCIETY.  
SEVENTH DAY BAPTIST MISSIONARY SOCIETY.  
FOREIGN CHRISTIAN MISSIONARY SOCIETY (DISCIPLES OF CHRIST).  
MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE U. S. A.  
BOARD OF FOREIGN MISSIONS OF THE GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE U. S.  
MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.  
BOARD OF MISSIONS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.  
MISSIONARY SOCIETY, METHODIST CHURCH IN CANADA.  
GENERAL MISSIONARY BOARD OF THE FREE METHODIST CHURCH.  
BOARD OF FOREIGN MISSIONS OF THE METHODIST PROTESTANT CHURCH.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
EXECUTIVE COMMITTEE OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S.  
FOREIGN MISSION COMMITTEE, PRESBYTERIAN CHURCH IN CANADA.  
BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN AMERICA.  
BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS OF THE REFORMED CHURCH IN THE U. S.  
BOARD OF MISSIONS OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA (GENERAL SYNOD).  
REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA (SYNOD) BOARD OF MISSIONS.  
MISSIONARY SOCIETY OF THE UNITED BRETHREN IN CHRIST.  
BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

“To them that have obtained a like precious faith with us in the righteousness of our God and Saviour Jesus Christ.” Especially to those Churches which have been Established through the Instrumentality of the American Missions.

*Brethren in the Lord: For three successive years we have met in the City of New York to confer together about the best methods to pursue in our Mission work, that the truth as it is in Jesus may speedily and effectively be made known to all mankind. At our meeting in January, 1894, a committee was appointed to ascertain, as far as practicable, what were the amounts contributed by the members and adherents in the churches dependent upon or co-operating with our various Missions as compared with the amounts sent by the Christian people in America to aid in maintaining regular church services and pastoral oversight in the same districts.*

*The results of the inquiries made by this committee were partly set forth in its report to the Conference held in New York, February 14, 1895. After a full discussion of this subject it seemed good to us, as in so large a sense representing the whole Christian Church in America, to send you a joint letter.*

*But before going further, we desire to express our thankfulness to God and our joy that so many souls have been born into the kingdom of His dear Son through the preaching of the Gospel by the missionaries sent forth by our churches, and that so many from among yourselves have received grace to suffer persecution for His name's sake, and to testify to your own people of the wonderful love of God for men. We would assure you of our earnest prayers on your behalf and of our deepest sympathy with you in your trials and struggles to live a godly life. In nothing, however, have we so clear an evidence of your love to Christ as in your readiness to deny yourselves even the necessities of life that you may be fully instructed out of His Word.*

*We seek for you the best things we have ourselves. Next to the Gospel of salvation through our crucified and glorified Saviour we esteem the institution of His Church as His chosen instrument for the preservation, defense and dissemination of the Gospel. It is the distinct aim of all our Societies to plant a Native Church, drawing its material support entirely from the native community, which will be ministered to by a native pastorate, and be self-supporting, self-governing and self-propagating. This we desire:*

*First: For your own sake. We believe your own spiritual strength and growth in grace will depend largely upon your effort and liberality in supporting your own churches, each member bearing his part according to his ability, and on your having pastors, evangelists and teachers of your own, sharing your burdens, sympathizing with your trials, and responsible under God to you alone and not to the people of a foreign country. Our great desire is to see in every land, not an American church or a foreign church of any sort, but a church native to the soil, growing from its own root, and deriving its support from the people among whom and for whom it exists. Our various missions have, in some cases for a long series of years, devoted time and money to this end, and now find themselves burdened, beyond what might reasonably be expected, with the care of churches that should by this time be able to walk alone. We feel that we must more and more withdraw from responsibility for established work to a relation of simple co-operation in church extension and education. We fear that some of these churches have been injured in their growth and spiritual life by receiving too much aid from abroad. It can hardly be doubted that the maintenance of their former worship entailed far heavier burdens than any that would be made necessary by the full support of the Gospel and the Church.*

*Second: We desire it for the sake of your own countrymen, who are yet in ignorance of Christ and His salvation. Their numbers and their needs are great. For the supply of those needs, by the knowledge of the Gospel, they must depend on you more than on us. They are near you—all about you. You know them as we do not and cannot. You are bound up with them, as we are not, by many personal ties. They will hear you as they will not hear us. But so long as you continue to depend on us, will they not continue to regard the religion of Christ as a foreign religion, and your pastors and preachers as the paid servants of the missionary? Do not multitudes so regard them now? We have reason to believe that this has often stood in the way of the progress of the Gospel. You and you only can remove this impression, and so contribute to the spreading of the Gospel among your neighbors.*

*Third: We desire it for the world which still lies in darkness. There are hundreds of millions of men and women who have never yet heard of Christ and His salvation. Christian love demands that all disciples of our Lord unite in efforts to bring the Gospel speedily to these. The gifts of Christian lands ought not much longer to be bestowed on the regions already visited with the Gospel, but should be set at liberty to seek new and destitute fields, that the gracious light of God may be shed on the dark places of the earth. In this spread of the Gospel it is for you to bear a share with all other Christian people. This you can do in two ways: first, by more energetic and self-sacrificing efforts to provide for yourselves you can relieve the Mission funds that now come to your aid, and second, you can give of your substance to these larger missionary operations, and so pass on to others the blessing that has freely come to you.*

*We do not speak without experience in this matter. This is the way in which our own churches have been built up and been enabled to take a part in evangelizing the world. Many of their members are 'poor in this world's goods, but rich in faith, and out of their poverty count it their privilege and joy to help on the work of the Lord. The larger part of the money we receive and use comes from these. If, therefore, you have sometimes thought that some of our missionaries have said too much about self-support and your duty to give the Gospel to others, we assure you that in so doing they represent the matured convictions and the practice of those who sent them. Be assured, also, that in sending you this message we do not intend to withdraw from you, in any degree, our sympathy and prayers, nor such measure of help as it may be necessary for you to receive and for us to render. We lay this burden of our hearts on yours*



—not to avid ourselves of it, but that you may share it with us. We beg you to think seriously of it, pray much over it, speak with one another about it in private and in your public assemblies, and resolve, in the fear and with the help of God, to do all that you can. We know well that it cannot be done without much labor and sacrifice, often painful to the flesh. But we believe you will be blessed of God in doing it, in your own souls, in your church life and growth, and in the part you may thus have in glorifying our common Redeemer and in saving this lost world.

And now, commending you to God and to the Word of His grace, which is able to build you up and to give you an inheritance among them that are sanctified, we are, in behalf of the Conference,

Yours in Christ,

Judson Smith, Chairman  
S. L. Baldwin      Saml W. Duncan  
William Dillio      Henry A. Cobb  
Henry Grant

Committee on Self-Support.

## SELF-SUPPORT OF THE INDIAN CHURCH.

Mr. Editor,

*Umballa Standard, Dec. 95.*

I wish to say a few words about the question raised by Mr. Goloknath and your remarks on it, and hope that you will kindly allow me a short space in a corner of the STANDARD. As far as I understand, Mr. Goloknath's view is that first of all the spiritual condition of the Indian Church must be quickened, then in time she will learn to support herself; and that it is useless to talk of self-support now. On the contrary, you hold that until she uses the gifts she has already received, she cannot hope for more.

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I agree with Mr. Goloknath that the Indian Church is really in need of sound spiritual life, and this is one of the reasons why the Indian Christians are so very reluctant to give for the support of their Church. But, on the other hand, I do not find any reason to lay aside the present question to an indefinite future until the Church acquires a special degree of spiritual growth. In my conception, we cannot become efficient evangelists and missionaries, unless first our own Church is well organized and well supported by our own people. An individual worker derives much of his energy from the body he represents. It is not the Indian Christians as individuals that are to gain this vast empire for the Lord, but it is the Indian Christians as a Church who are to accomplish this great end. So, as long as this Indian church is not self-organized and self-supported, there is little hope of substantial result.

Of course we need a general revival among our people. But at the same time we must exert ourselves in proportion to the life we possess. Unless a child moves its limbs, it cannot grow. Life produces life. Or, in other words, grace is added unto grace when it is used. So, our obligation towards the self-support of the Church is from the very beginning, and I quite agree with you in your editorial expressions. We need not wait for a special amount of spiritual life, but we should begin with what we already possess, believing that God will increase it sixty-fold and a hundred-fold.

The real fact is that our people identify the Church with the foreign mission. They have no definite conception about the Church as an organized body. They have been converted, educated, and supported by the mission, and cannot think of a religious body apart from it. For this reason they do not feel any responsibility toward the support of their Church. Now we are to remove this false notion from our mind, and the foreign missions should teach us to help ourselves as a mother bird teaches her young ones to fly.

*Umballa City.*

BENODE BEHARY ROY.

**Self-Support**

IN

**Mission Churches**





# SELF-SUPPORT

IN

## MISSION CHURCHES

PAPERS AND DISCUSSION RELATING TO SELF-SUPPORT EXTRACTED  
FROM THE REPORTS OF TWO CONFERENCES OF THE REPRESENTATIVES OF FOREIGN MISSION BOARDS AND SOCIETIES IN THE  
UNITED STATES AND CANADA, HELD AT THE PRESBYTERIAN MISSION HOUSE, JANUARY 11, 1893, AND AT THE  
METHODIST MISSION HOUSE, JANUARY 17, 1894.

PAPER BY REV. HENRY N. COBB, D.D.—Conference 1893.

“How to Stimulate Self-Support in Mission Churches.”

DISCUSSION.

PAPER BY REV. H. C. MABIE, D.D.—Conference 1894.

“The Development of Self-Supporting Churches on the Foreign Field.”

(a) Its Importance.

PAPER BY REV. S. W. DUNCAN, D.D.—Conference 1894.

“The Development of Self-Supporting Churches on the Foreign Field.”

(b) The best means of securing this end.

DISCUSSION.

QUESTIONS RELATING TO THE DEGREE TO WHICH SELF-SUPPORT  
IS AT PRESENT ATTAINED: PREPARED BY THE COMMITTEE  
APPOINTED AT THE CONFERENCE, JANUARY 17, 1894.

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PAPER No. 1.

HOW TO STIMULATE SELF-SUPPORT IN MISSION  
CHURCHES.

REV. H. N. COBB, D.D., OF THE DUTCH REFORMED CHURCH.

*(Read at the Conference, Presbyterian Mission House, 1893.)*

The immediate aim of missionary effort is the salvation of souls by the preaching of the Gospel. The ultimate aim is the redemption of a lost world, its restoration to God, and the establishment of His kingdom of righteousness and peace throughout the earth. Growing out of the first, as the number of saved souls is multiplied, and subservient to the second, is the establishment in every country and among every people of self-supporting, self-governing, self-propagating churches, rooted in the soil and growing from their own roots. This may, indeed, be called the ultimate aim of missionary effort in reference to any particular land or people. The love and liberality of churches in other lands can confer on it no richer boon. The devotion, toils, and sacrifices of missionaries can reach no nobler issue, nor one more pregnant with power and blessing. This gained, the necessity for the intervention of foreign aid would seem to have passed away. In this way only can the complete evangelization and Christianization of any country or people be hoped for.

Ultimate  
aim of  
mission  
work.

It follows, from necessity, that this object should never be absent from the view either of missionaries in the field or of those who conduct the affairs of mission societies or boards. Its realization should be sought and planned for intelligently, definitely, patiently.

A double danger is met at the outset:

1. There is the danger of too long delaying active steps in this direction. This delay may spring, first, from sympathy with the weakness and poverty of the people, and may be so long continued that they come to look upon the aid they receive as their right, and any curtailment of it as a grievous wrong, and so a lasting injury be done them. Or, second, it may arise from distrust of the capacity or willingness of the people to bear the burdens and responsibilities which properly belong to them; and so the very weakness which is deplored and distrusted be courted and cultivated. We must trust much to the people and more to the Holy Ghost.

Long delay  
a lasting  
injury.

2. On the other hand, there is danger of precipitate or injudicious action or methods in the endeavor to encourage and stimulate self-support, or of laying too heavy burdens in the beginning on the weak and inexperienced. It is entirely safe, I think, to say that the former danger is the greater, and that more harm has been done by it than by the latter.

Precipitate  
action not  
best.

But while it is easy to see the dangers to be avoided and the end to

be sought, it is not so easy to prescribe or even suggest the methods by which the dangers may be averted and the end attained. Nor can any general rule or method of procedure be adopted which will not have its special exceptions and modifications. The methods suited, for example, to a sensitive, high-spirited, independent people like the Japanese, would need considerable modification before they could be applied with any hope of success among the Pariahs of India.

The following suggestions are ventured as worthy of consideration :

1. The first and most important step is a matter of influence and instruction. The missionary brings the Gospel to every people without cost to them. It is God's free gift first, and then the free gift of the missionary and the Church which sends him. But should not the people who receive it be taught, at the very outset, that the Gospel itself lays on them obligations relating to the perpetuity of its blessings and its propagation from which they cannot escape ? That it is involved in discipleship, that Christ Himself expects it of them, not the missionary, or the mission society, or church, and that the very churches which have sent them the Gospel have been thus built up. A foundation is thus laid in Christian principle for all that may come after. It need not be said that this cannot be done in one lesson or in a day.

2. As the shaping of the new church and its growth must largely depend upon the missionary, all its departments and details—the salaries of preachers and teachers, etc., should be suited to their conditions. It should be so planned that the people may reasonably be expected to assume and maintain it in due time. It is quite possible to make self-support forever impossible by adopting a scale of expenditure too far above the ability of a newly converted and impoverished people to maintain.

3. A certain degree of effort in this direction may and ought to be sought and encouraged from the start. Perhaps in all ordinary cases it must be small. But it is a beginning, and “well begun is half done.” If rightly handled it will grow. Christian love is more likely to embrace the principle and the duty at the outset than later, when conscience is yet feeble, and love, perhaps, grown cold. The minor expenses incident to church worship and organization can surely be so adjusted that they can soon and easily be borne. It would seem to be a mistake even to organize a church when the members were unable or unwilling to do as much as this.

4. In general, every organized church should be encouraged and expected to support its own pastor, either in whole or in part. I am not prepared to say that no church should be organized until there is both ability and willingness to support a pastor. It may be expedient, no doubt it often has been, to organize believers into churches of which missionaries themselves shall, for a time, have the oversight and care. There may



be no natives qualified to render such service. Neither a missionary nor native pastor should be ordained over such a church until it is both able and willing to do something suitable for his support. If taught to value the services of a minister of their own blood and their own choosing, and that the church is not complete, either in its constitution or its benefits, till such a relation is established as that of pastor and people, and if the amount required for his support be wisely adjusted, the end cannot be impossible of attainment.

It is the joy of the Board which I have the honor to represent, that by the faithful application of such principles as those herein set forth, every one of the nine churches connected with its mission in China fully supports its own pastor. It regularly calls him and bears its current expenses, besides contributing liberally, in proportion to its means, for other objects.

5. Where, through poverty of the people or for other reasons, aid in pastoral support is granted, it may best be given on a sliding scale,—the amount of aid being gradually and definitely diminished till it ceases altogether. It should be like the support of the parent's hand, to be gradually withdrawn as the child learns to walk alone, rather than like the crutches which the enfeebled or crippled child must carry through life or cease to walk at all. This principle has been recently adopted in the Arcot mission of our Board, and our brethren are hopeful of excellent results.

Gradual  
diminution  
of aid.

6. With self-support should go, *pari passu*, the right to choose and to govern. So long as the mission supplies and pays the preacher, the people cannot justly complain if they have little or no voice in his selection. He is, to that extent at least, the servant of the mission, not the minister of the church and congregation. But with the maintenance of the pastor should be coupled a voice in his selection, and to minister and people thus united should be conceded the right to administer their own affairs according to the order which they have received and under which they live.

Self-gov-  
ernment  
dependent  
upon self-  
support.

7. In other directions than pastoral support, financial aid should be given in such a way and in such measure as to encourage the people to do as much as possible for themselves. If, for example, it be not thought wise or possible that the church building be provided by the people themselves, the aid that is bestowed should be the incentive held out to them to do their utmost to supply their own needs. "Help to those who help themselves," should be the rule.

Encourage  
by wise  
aid.

What has been said applies, strictly speaking, to the particular church. But the principles are applicable over a wider range. The multiplication of such churches and their union in ecclesiastical bodies, does not render them inapplicable. On the contrary, a body of churches so treated and so trained, may be expected and trusted to apply them in their own treatment of ecclesiastical affairs, as the control of such affairs falls into their hands.

## DISCUSSION.

**Aid granted only on sliding scale.** Dr. BARR: When a station asks for a certain sum to enable it to support a pastor, the request is granted on condition that the congregation will raise so much on a sliding scale; the next year the congregation is expected to raise more, and to receive less from the missionaries. This is working rapidly in Egypt towards the support of a native church. The plan is admirable for Egypt, at least, and may work well in other countries.

**Rules in Korea.** Dr. UNDERWOOD: We have laid down one or two general rules to which we hope to be able to stick. First, that no church shall have a native pastor settled over it until they can support him. Another principle is in the matter of church building. The people themselves, in any locality, before anything is done by the missionary towards a native building, shall at first raise, or promise to aid in labor, to the amount of one-third of the cost of that building; we then loan them one-third on a three-years' mortgage, and the other third we have decided to make a grant of, if the Board will let us.

## PAPER No. 2.

## THE DEVELOPMENT OF SELF-SUPPORTING CHURCHES ON THE FOREIGN FIELD.

(a). *The Importance of this Measure.*

REV. H. C. MABIE, D.D.

Is there not a tendency in our mission churches to unduly rely upon the missionary societies in the matter of supporting them after they have come to exist as churches of Christ? There is a familiar cry often raised in this country, "Why don't you develop your mission churches in the matter of self-support more rapidly?" Is there any basis for this cry? And what do we mean by self-support?

**Not the aim to relieve the Church in America from obligation.** If by this term it is implied that in the near future we are to look for a period when the churches in this country may expect to be excused from contributing to work of this kind on mission fields, I do not know that we can afford them much encouragement. Is it not constitutional to the church of Christ that it be ever more a giver, pre-eminently a giver? As one portion of mankind is a receiver to a larger degree than another, that portion must be to the same degree a giver. Surely the very spirit of Christ dwelling within the soul requires of the Christian that he impart in the same measure that he has received. "Freely ye have received; freely give." If, therefore, the cry for self-support is simply a cry on the part of the home churches that they may be relieved from an obligation;

and if, as the church's wealth increases this cry grows louder, then we must show the church that it is constituted in order that it may give, even as Christ gives. It is not a matter of choice, this giving to the heathen world, from which we are ever to be excused; it is to be our habitual exercise. But having in mind the missionary work itself, for the sake of our mission churches which are so dear to us, we do nevertheless need to develop them in the matter of self-support.

If by this term is meant that we are to so handle the disciples gathered out of heathenism into churches as that they shall in time relieve our mission boards so that they may give attention to others more needy, we shall all agree that we need to develop such self-support. It is of the utmost importance that at the very beginning of our dealing with these converts we should shut off unjustifiable expectation on their part. If by self support is meant that these disciples from the start are to so value Christ and Christianity as that they shall make it foremost in their living and in their business to support and sustain them because of their intrinsic worth and because their own welfare will be thus best secured, then we ought to urge self-support. I know that the plea is often put forth on mission soil that the poverty is so great. There is, however, no reason why the poorest of Christ's children, if, indeed, they have the spirit of Christ, should not from the very beginning be led to feel that they are to contribute to the maintenance of the new worship and service. If by self-support we mean that every convert from heathenism, certainly every church that is gathered out of heathenism, is to contribute toward the salvation of others, surely it is fundamental that we encourage self-support. Is it not true that a man is never half saved until he becomes instrumentally the saviour of others? If so, then from the beginning we should so train these native Christians as that when they have received grace they shall at once look for another to whom to communicate that grace; yea, that of their substance also they shall likewise give in order that the benefits they value may be passed on to others.

Funda-  
mental  
principle.

On this occasion I am asked to deal merely with the importance of this training in self-support. How important is it? I answer:

(1). It is so important that we can have but little confidence in the reality of the work accomplished in the soul of the convert unless the tendency to self-support shows itself. If we are to be satisfied that a real change has taken place in the convert, which is of God, a tendency should be manifest on the part of the disciple not only to contribute of his substance, but to do so to the point of real sacrifice. This will increase his own confidence and that of his fellows in the reality of his Christianization. From the moment of conversion the missionary has a right to expect the exhibition of this spirit of generosity toward others. The missionary who pampers or indulges the convert at this point will poison his very blood. I dare say it has

Evidence  
of spirit-  
ual life.

been as noticeable to other denominations as it has been to our own during the past year, that from the many people who have come from other lands to ours to attend the World's Fair, the number of natives asking to be sent back by mission boards to inaugurate this or that scheme of mission work has been remarkably large. Not long since, a man came to our rooms, who had previously applied to other boards, and had been found wanting, asking that our Board encourage his baptism, put him through a course of education, and give him assurance that we would ultimately send him back and support him as a missionary in his own country, where we have hitherto had no work, and have no thought of establishing any. He took it for granted that because we were forsooth a benevolent institution, we should set him up in a career. Now, if we were to yield to such a state of mind in the initial step, either in this country or on the mission fields themselves, not only should we be duped, but we would encourage a vicious influence in the lives of such adventurers.

(2). Then again, if we do not develop the idea and habit of self-support, we are likely to *widen the chasm between heathen peoples and our missionary agencies* instead of closing it. Suppose we undertake the work, as a rule, of supporting these churches, building their chapels, school-houses, etc., etc., we thereby encourage two evils. First, we encourage our missionaries with funds raised in the home land, to put an American or semi-European institution in their midst, which depresses rather than stimulates them. It is by no means certain that such an importation will do them the good intended. And, secondly, we take away from the native the motive to make the most of what he has, or to achieve that which is easily within his own reach. Let the native of his own resources, and according to his growing ideals, root his work in his own soil; let him build his chapel and school-house with materials and resources which his own country furnishes and will appreciate.

Visiting our Karen mission in Burmah three years ago, I found scores of bamboo chapels built in native style, always the best buildings in the village, and admirably fitted for their purpose. I could see no real reason why more expensive buildings of teak or stone would have been more effective. Their own houses, in which they dwelt, were of bamboo; the climate and other conditions favored such buildings. A foreign, modern structure of American pattern, in my judgment, in most cases, would have embarrassed rather than helped the situation. By way of contrast to what prevails in Burmah, however, I may refer to a single chapel which I saw in another field in a Chinese city. This was built with funds raised in this country—not a large amount—but the front of that chapel resembled a Greek temple more than it did a Chinese building. It has a pillared, Doric front. In the eyes of a Chinaman it is a monstrosity. He asks, "What in the world is that portico?"

Lifting  
Christian-  
ity beyond  
the reach  
of people.

Denation-  
alizing.



¶ The missionary would do a service to the people among whom he labors if, instead of encouraging a structure of that kind, he would stimulate the natives to build that which their taste could approve and their means afford. I verily believe that at the root of much of the hatred of foreigners existing both in Japan and China is a great and natural dread of much which is now being introduced into these countries, including too costly chapels and other foreign buildings, which they see no hope of being able themselves to maintain and multiply. So, from sheer fear they shrink back from this foreignism into old custom and habit, and say, "Japan for the Japanese"; "China for the Chinese"; "These things will do for the foreigner, but they are not adapted to us."

Native style and taste to be followed.

(3). Further, there is danger in certain cases of *doing injury to our missionaries themselves*, by supplying funds which natives would better secure on their own grounds. Do we not all know of such an instance as this? A missionary going for the first time to a field, after he has taken a look about him, and has come to realize how far he is from home, exhibiting an inclination to reason, and often to write, "Here I am alone, but what can one person do among these myriad heathen, and what can I do with these limited resources which the Mission Board has given me?" Would it not seem a truer thing for such an one to say, "I am not here to chase away the limitless darkness, but I am here to hold aloft my single light, to illumine a limited field, and I am to find my joy and gratification in the consciousness that I do it in Christ's name—as if I were Christ"? No man is responsible for the outlying gloom that he cannot banish. The missionary society may transport their representative to his field, give him a stipend for his support, house, and otherwise equip him; but unless he acquires freedom and joy in imparting his own blessing, despite all his outward limitations, there will be a sad curtailment of what is expected of him. It is what the missionary carries within himself in his own personality, a personality charged with the divine life and joy, yearning to impart to others what he himself has experienced, that constitutes his chief benefaction to the heathen. Now if, in lieu of this, we encourage men to expect that we will put artificial props under them, there is danger that the tendency alluded to will increase, to fall back upon merely human resources and financial supports, and accordingly fail to look diligently for the possibilities that are within the people to whom they go, and above all, to look to God, the source and support of all.

Danger of relying on artificial props instead of upon God.

(4). Then there is danger that we should give currency to the scandal which evil praters have started, much circulated in the Eastern world, that many of our Christians are "Rice merely" "rice" Christians. I need not dwell on this. I Christians have but little patience with this slander; and yet we cannot wholly ignore it. Doubtless these Secretaries of the various Boards have lately received an appeal from India, in which is

voiced the complaint of the so-called "National Church," that the sentiment is abroad that multitudes of Christians in India are being unduly supported by funds from this country and England, and that therefore the high-minded native Christians themselves see the need of doing their utmost to remove that scandal from the coming church in India. They beg of our Boards that we will reconsider the bearing at least of some of our relations to our native churches, so that in this matter the very appearance of evil may be avoided.

(5). And finally, this matter of self-support is so important, that unless there is in the future considerable modification of our methods, so that we shall unequivocally foster it, there is grave danger that we shall *undermine the confidence of many of our thoughtful and intelligent contributors and supporters of the cause in our own country*, both among the ministry and the laity. These are days of wide travel; we all stand nearer to the work than formerly. They are days

when wise comparison of view is possible. Hitherto in the vastness of the field the work has thus far only been experimental. But now that our wise and capable business men are visiting Japan, China, and India, they are studying these matters for themselves, and together with ourselves they raise the question which, as missionary secretaries, we have often raised before them, whether or not in our first sympathy for the poor and suffering and benighted peoples, we may not have injured rather than enhanced their future well-being by allowing them to depend overmuch upon foreign bounty. We are always to remember, are we not, that, after all, our work is to carry Christianity rather than Americanism, that we are to bear the seeds rather than the fruits of Christian civilization to these peoples, and that we ought not to be expected to do for them what they can more wisely do for themselves.

In short, that just as in rearing a child, we must in the early stages of its life nurse it, carry it, and care for it, yet later we must teach the child to trust its own feet, even at the expense of a few falls; thus developing its own self-reliance and manly strength, till at length it will be able to help and nurture others,—even so must we do with the infant churches of Christ so dear to His heart and to ours in all these mission lands.

## THE DEVELOPMENT OF SELF-SUPPORTING CHURCHES ON THE FOREIGN FIELD.

(b). *The best means of securing this end.*

REV. S. W. DUNCAN, D.D.

I have been requested to open that portion of the discussion which relates to the best means of developing self-supporting churches in the foreign field. We are all doubtless a unit as to the importance of self-support in the foreign field. How this most desirable end can be best attained may well engage the united wisdom and consecration of all here present.

Since facts are more convincing than theories, will you permit me to draw my first suggestion from a brief reference to our own Bassein Karen Mission, in which the system of self-support has reached a stage of development quite beyond that of any Mission of our own, and possibly of any other Society.

History of  
the Karen  
Mission.

The history of the Karen Bassein Mission may be said to date from December, 1837, when Elisha Litchfield Abbott, worthily described as "one of the most striking characters in modern missions," first visited this region. Karen evangelists, fired with zeal for the new religion, had preceded him, and tracts and portions of Scripture had to some extent been already circulated. He found a prepared people, so that in almost every village he entered there were not only small groups of disciples, but numbers worthy to receive baptism, and many diligently seeking the way of the Lord. The bright prospect which this first visit opened to Abbott was, however, immediately clouded by the suspicious and oppressive attitude of the Burman Government, to which all Lower Burmah at that time belonged. Not only was Abbott effectually debarred from traversing Burman territory, but a cruel and relentless persecution of all Karens suspected of favoring the white men's religion was commenced. Abbott was soon, in fact, driven from Rangoon, from which point he had hoped, through secret messengers, to convey instruction and comfort to the Bassein Karens, even if he could not in person visit them. The next recourse was to establish his headquarters in the province of Arakan, a strip of territory on the eastern shore of the Bay of Bengal, at that time under the British flag. Long marches from four to ten days, through a sickly, weary land, and over the Yoma Mountains, separated this region from the Bassein District. It was, however, the only thing to be done if his beloved Karens were to continue to receive the bread of life. At a wisely selected point accordingly he opened his station. Here, during the rains, he gathered his Karen native assistants for instruction, while in the touring season he traversed all the towns and villages along the coast, preaching a precious Gospel to the hundreds who had made the long and perilous journey to meet him, and baptizing into the name of the Triune God such as were approved. When the oppressions of the despotic Burman rulers became unendurable, these towns under the protection of Christian England became veritable "cities of refuge" for the hunted and persecuted Karens of Bassein. For more than twelve years, under these manifold disadvantages, without once setting foot during all that time in the Bassein territory, or meeting collectively the little flocks that were everywhere springing up, was this work carried on by Abbott and his associate.

Now what were the results? At the close of 1848 Mr. Abbott reported 36 churches, 4,341 members in Bassein and Arakan, besides 5,124 unbaptized Christians, 44 native preachers, and 421 scholars in day-schools. Twelve chapels had been completed, capable of accommodating several hundred worshippers each. Yet upon this goodly number

**Small  
amount of  
American  
money  
used.**

of pastors, native preachers, and schools, there was expended of money from America for the entire year, only 600 rupees. Every chapel had been built entirely with the contributions of the natives themselves, and some of them several times over, since during these years of fierce persecution the Karen chapels, as shrines of the hated faith, were often burned by their oppressors. This year was

farther rendered memorable by the hearty action of the ordained native preachers in relinquishing even the pittance hitherto donated by the Missionary Union for their support, and resolving at their yearly meeting henceforth to rely entirely upon the churches. Native pastors to be supported by native churches was henceforth to be the watchword of the Bassein Mission. Forty-five years have elapsed since this stand was made, and no backward step has ever been taken. 'This very action, indeed, was the guaranty for the steady advancement, the rapid upbuilding of Christian institutions among them, that has marked the history of this interesting people. In 1851 another step in self-support

**Home  
Missions  
organized.**

was taken in the organization of the churches into what was appropriately called a Home Mission Society. Thus far the principle had mainly applied to the maintenance of ordained pastors; now the native Christians are marshalled for the supply of feeble churches, the support of

itinerant native evangelists in the district, and as missionaries to the regions beyond. In 1852 Burmah became involved in war with England, which resulted in the occupation of Lower Burmah by the latter. As soon as safety was assured under the British flag, the headquarters of the Mission were removed to Bassein, and a new era of progress was entered upon, typified in the resolution adopted at the Annual Conference in 1854: "that for preachers, pastors, and ordained ministers, we should expend no more of the money of our American brethren. So far as there is occasion to help support them we will do it ourselves. No further aid shall be asked, saving in the matter of books and schools." It thus appears that in less than nineteen years from the time the Bassein Karens first heard the Gospel, they were ready to undertake the entire support of native preaching in fifty churches and among the heathen around them, and except for books and three or four teachers, they were supporting the primary education of more than 800 pupils.

Time will not suffice for further reference in detail to our work among this people. The story of their sacrifices for the Gospel's sake, of their fervent zeal and self-devotion, of the riches of their liberality in the support of churches and the establishment of Christian schools, is one of the most inspiring in the annals of modern missions. For my present purpose I need only to note that the contributions of the Bassein Karen churches for the twenty-two years, from 1857 to 1879, for all purposes, religious and educational, amounted to the amazing sum of 491,971 Rs., or reckoning three rupees to our dollar, to \$163,990. Of this large sum, nearly 50,000 Rs. were spent in the erec-

tion of Ko-Thahbyu Memorial Hall, a noble building, commemorative of the Karen apostle of that name, as he was called; paid for entirely by the Karens, and dedicated to the service of religion and as the Home of the Karen Normal and Industrial Institute; 50,000 Rs. more were entrusted to the keeping of the Missionary Union for investment, as an endowment fund for the Institute. The benevolent spirit of this beloved people was not exhausted by these large donations, but has continued to bear abundant fruit from year to year since 1879. Last year's report showed 91 self-supporting churches,—not a church, in fact, not self-supporting; a total of 125 missionary workers, ordained and unordained, beside 114 teachers, all supported by themselves, with a contribution for the year for all purposes, amounting to \$16,900.

By what means, let us now ask, were these results attained? Here is self-support practically developed. If we can ascertain the method or methods by which the end was reached in Means by this particular instance, shall we not have one answer, at which self-support was least, to the inquiry started by our theme?

It cannot be said that the people themselves were re-developed. markable, and this affords the explanation for the success achieved. They do stand forth favorably in comparison with some other races among whom the missionaries of the cross have gone. But the Karens of Bassein were the same people as the Karens of Maulmein, and other sections of Burmah where our missionaries have toiled, and yet the same results there were not reached. Nor can it be said that the auspices under which this system of self-support was inaugurated, were exceptionally favorable. In the early days of the movement this was said, as an attempted justification for the failure to achieve similar results among the Karens elsewhere. The Bassein Karens had indeed the advantage of a richer soil than many other portions of Burmah, but as an offset to this must be placed the terrible persecutions and exactions of those years to 1852; the frequent and dreadful ravages of cholera and small-pox, the disadvantage of being deprived of the presence of the missionary. Nor were all hindrances removed with the advent of British rule. The Karens have always continued a poor people; ninety-nine one-hundredths are ordinary lowland rice cultivators. Not one of them owns the field that he tills, but pays high rent in the shape of taxes to the English Government for the use of it. Even in those years when they were giving so generously, it was in the face of the loss of a great part of their cattle by murrain, of oft-repeated failure of crops by floods, and the disaffection of several large churches through the influence of corrupt pastors.

The plain inference from this history is this: First, that for securing self-help under God, an essential requisite is the correctness of the missionary's views, and his ability to bring the natives to his way of thinking. Abbott had the burning conviction that for the propagation of the Gospel, there must be spiritual, self-governing, self-supporting churches; that it was his office to secure their establishment with the

Essential that missionary have correct views.

least possible delay. No mere ambition to save mission funds impelled him, but the ideal that filled his mind was caught, as he believed, from 'the pattern shown in the mount.' To use his own words: "Heathen countries must be evangelized through a native ministry. That ministry must be educated by foreign aid. But these ministers when educated *must not* become the hired men of the missionary. After we have given to the country or people an educated ministry, teachers, the Bible, and a literature, the rest must be self-sustaining. Karens must sustain Karens, churches must sustain themselves, must begin, must learn, and believe and feel that this is a law of Christ's Kingdom. *This*, missionaries must teach if we would have the native ministry and people believe it and begin to act upon the principle." He believed the maintenance of native assistants by foreign aid to be an evil; that it was injurious to the preachers in their spiritual development, and subversive of the highest motives in missionary labor; that it tended to impair their influence over the heathen. He felt that the system was debilitating to the churches, and certain, if continued in, to sap all disposition and sense of obligation on their part to support their pastors. A circular was once sent him from the Home Office with the information that a special fund of \$5,000 had been raised for the support of native preachers, and asking him to state what portion of it *he* required. He kindly, but firmly, refused to accept a single rupee, unwilling that the beloved men under his charge should be degraded by any dependence upon foreign money. In these views he was in advance of most of his associates in Burmah, and even of the officers of the Society at home. With wonderful tenderness, tact, and persistency, however, he adhered to the policy he had chosen, in spite of adverse criticisms and the hindrances interposed by the practice of an opposite system among Karens in neighboring fields. With sound common sense he adapted means to the end he aimed to realize. He wrought his own convictions into the people. In illustration of this we find them

**Discipline for covetousness.** daring what, so far as I know, was never attempted in an *American* church—namely, to discipline a member for the sin of covetousness. A man, blessed with this world's goods above his brethren, was obstructing the benevolent work of the church by his niggardliness in giving. At last the church took the matter in hand and voted to receive no further offerings from him, below the amount of at least ten baskets of paddy. Unless he was willing to come up to this reasonable requirement for him, he could not exercise the privilege of giving at all.

**Infusing the native Church with conviction of duty and privilege of giving.** Abbott laid great emphasis upon the yearly gathering of all the preachers and other assistants, to receive his instructions. In the months that these present and future spiritual leaders of the Karens thus spent with him, they became imbued with his sentiments; they caught his spirit, and carried it to the far-off churches who were never permitted to see his face. In fact, he gave such shape to the work in Bassein that, in the words of Dr. Carpenter, who most



ably carried on the work Abbott had begun, "for forty years the mission, passing through a half-dozen different hands, has never lost the impress he gave it, nor suffered a single break in its continuity."

If self-support, then, is to be attained, there must be correct views on the part of the missionary, and ability to influence the native Christians. This does not necessarily involve that the missionary must be a man of genius or of unusual endowments. Instances can be cited where notable results have been achieved by men undistinguished for great talents, but who have held similar convictions as did Abbott, and who have, with singleness of purpose, devoted their missionary life to giving these effect. Our mission in Assam affords an illustration. From a condition of dependence upon missionary subsidies, there has been during the past eight years most cheering progress in the development of self-supporting churches, mainly through the efforts of one persistent man, who would hearken to nothing else.

2. Pardon me if my second suggestion raises a question concerning the attitude of the Foreign Mission Boards at home. It would be unbecoming in me, in the presence of honored brethren of so much longer experience and wider knowledge than my own, to venture any positive statements. But I desire seriously to start the inquiry, whether the utterance of the various Mission Boards has been sufficiently definite and pronounced upon this all-important question. Boards at home should take initiative. Has the weight of influence been thrown positively and continuously enough in favor of self-support at the earliest practicable moment, as a fundamental condition of the healthy propagation of Christianity? I think it must be confessed that our own Society has not pursued the policy which Abbott so successfully inaugurated, with that tenacity of purpose that his experience would have amply justified—self-support as a true ideal that all Mission Boards have cherished. The hope has been indulged of its ultimate attainment. But have we not failed at the point of instituting decisive measures for its attainment? Is it not true that this whole matter has been left for the most part to the missionaries in the field? Can it be reasonably expected that the missionary, in a majority of cases, will take the initiative in an undertaking so really delicate and arduous, without positive pressure from the Rooms at home? The poverty and apparent helplessness of the little churches in the foreign field appeal most pathetically to missionary sympathy. To eke out the meagre pittance gathered from the church, with a donation from the mission treasury, seems so much the thing to do, that for the time the enfeebling effect of this upon the church itself is forgotten. To carry on the work of evangelization likewise, with a body of native assistants paid by mission money, what more natural and legitimate to one who is only eager to proclaim the glad tidings of salvation! This has been the system so generally accepted, that the evils attendant upon it have been overlooked. Now, I most earnestly submit that if a change is to be extensively brought about in existing methods, if we are to develop self-supporting churches, more must be

attempted in the way of effort and instruction by the Boards at home. Not only must there be sound convictions, but definite instructions must be given to our missionary brethren going out for the first time, and to those on the field. They must be incited to action along this line.

It is a serious question for us to consider whether our very liberality in the use of missionary funds has not acted as a hindrance to the development of self-support. In the making of our appropriations we are so dependent upon the representations of those whose sympathies naturally are with the field, and the questions dealt with are so remote as to greatly embarrass the exercise of the judgment. In the anxiety to promote the health and welfare of our missionaries, it is possible we have at times been led into an over-lavish expenditure upon mission compounds. Our extensive equipments presenting, perhaps, in some cases, a too striking contrast to native surroundings, have had a reactionary influence. An impression has been lodged in the native mind that the resources of American Christians are exhaustless. The nerves of effort toward self-support have thus been cut; a powerful incentive to self-denial has been taken away.

**Questions arising regarding use of mission funds.**

**Incentive to self-denial destroyed.**

Why should he, out of his poverty, give, when his brethren in America are so able and willing to bear this cross for him? Is there not something for us to consider here? Has not the time come for the exercise of stricter parsimony in the use of mission funds? Would not the development for which we are contending be promoted by such resolute reductions in the appropriations for native pastors and evangelists as would throw a larger measure of responsibility upon the native Christians? Abbott used to say: "One thing is clear to my mind: Karen churches will feel no obligation to support their pastors, and will not do it cordially, so long as those pastors have access to the mission treasury. They will not labor and give their money to men who are supported by 'State patronage.' All that you and I can say or do will not alter the case so long as they know we are giving their pastors money." Are the Karens sinners above all the heathen in this particular?

3. As a third suggestion I plead that increased prominence must be given among missionary agencies to *Industrial Education*. Our Nestor among Foreign Secretaries, Dr. Clark, of the American Board, has called attention to this subject in a recent able and timely paper. There is a most intimate connection between industrial training and self-supporting churches. In some mission fields it is simply pivotal. Take those of our own Society. We find self-support, *e. g.*, among the Telugus of Southern India, encompassed with difficulties that were not encountered, certainly not to the same extent, in Burmah. Not merely do these difficulties spring from the abject, pitiless poverty of the classes from whom our converts have been mainly drawn, but from the absence of any reliable means by which they can improve upon this condition. A people unable continuously to gain a bare subsistence,

**Industrial education a means of relief.**

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afford little hope of becoming equal to the maintenance of the institutions of religion among themselves. Exhortations from the missionary in such circumstances would seem almost like a cold mockery of their misery. When once quickened by the Divine Spirit and made partakers of saving grace, therefore, then the means of *self-help* must be put into their hands. In the simplest and most practical way must the industrial arts be introduced. We are beginning to awake to the fact in Southern India, that the training of the natives to be carpenters and blacksmiths and shoemakers and masons, in type-setting and bookbinding, is as needful as training in the common rudiments of knowledge—that it is indispensable if we are to have self-sustaining churches, and so root Christianity firmly in the soil. The same holds true of Africa and other fields.

It does not belong to the scope of this paper to outline the methods of this industrial training. It must vary with circumstances and conditions. My one aim is to insist upon its necessity. Our own Society has but barely made a beginning, but already the results justify the conclusions I have drawn. May I be pardoned for giving a vivid picture of this kind of training from the pen of one of our esteemed missionaries on the Congo :

“I wish you could see this station and the work being done here. The work would appeal to you with its many-sidedness. Here are some boys and girls clearing the ground and planting palm and other trees. These palms are not merely ornamental ; they provide food and oil, and in other ways are of very great value. Some are at work being trained in carpentry, and to see them sharpening and setting their saws and other tools is enough to prove that they are being put into the way of helping themselves. Here are others building a roof on a house. It looks fully as good as any house of our missionaries down country, except the new storehouse built by Mr. Leger. Is it a new house for Dr. Sims? No ; it is a house for native girls, of whom there are about fifteen on the station. What has it cost? If you look at the Missionary Union accounts, it seems to have grown as do the mushrooms, at no expense. The doctor has raised it himself ; to a considerable extent the expense has been paid by his medical skill. Here are the brick walls of a fine house going up. This is the industrial school, costing the same to the Missionary Union, I presume, as did the other house.

Illustration from Congo Mission.

“Where do they get the bricks? Here on the beach is fine clay, and these are the brick-makers. Some are making building brick, others paving or flooring brick (square), and here is the tile department for the manufacture of roofing tiles. I saw boys and men working in clay down country, but nowhere have I seen it done as here. Bricks, pavement, and tiles are turned out in hundreds that would bring a good price in America. Here is a ‘clamp’ nearly ready for burning, containing, say, thirty-five thousand bricks. Boys are building it, who, only a few months ago, were in heathen homes, and some even from

places where cannibalism is quite common. No doubt they too were cannibals, but here they are being trained to work and earn an honest wage. But a bell rings—a big American bell, from Indiana, I think—and the boys make a rush into the water and emerge with less of this world on their dark skins, and away up the bank they scamper. They are going to the church, and soon you hear the lively strain of 'John Brown' being sung to 'Nzambi Ka vana muan'andi,' etc. (God gave His child-son), and then one engages in prayer. The doctor has been called away to treat some one in danger, but that does not stop the service. Another hymn is sung, and a young man—one we saw at the carpenter's bench—stands up and tells of the love of God, and warns sinners to flee to Jesus, the only Saviour, from the wrath to come. More singing and prayers, and they quietly walk out. In the afternoon again they are all at work, and at three o'clock the bell rings. With a glad shout they again rush to the water and are off to school. Who are the teachers, and who cares for it and acts as superintendent when the doctor is away at Kinshasha or otherwise engaged? Look at our carpenter friend again; he is now a teacher of a, b, c, etc., and there is a second of the same calling with a class in another place. This is the chief brick-maker, now a teacher, and that one was sawing wood with which the bricks are to be burned. They manage to conduct school, though the 'main-spring' is not in the place, and I am sure the routine is better preserved than it would have been in the school where I was taught when ten or twelve years of age, had the schoolmaster been known to be five miles away.

"The five recent baptisms tell that not only are bricks being made and houses built, but also souls are being won for Jesus. Others are seeking the way of life, and I can assure you it is affecting to see some come out in front of, say, one hundred and fifty to two hundred others, and kneel down to be prayed for. To hear their broken prayers, their awkward expressions as they strive to pray to God, gives one the assurance that the light is driving the darkness away, and that soon they will be God's sons instead of Satan's slaves."

No stretch of the imagination is required to discern the possibilities for the future as regards self-support that are wrapped up in a training of this nature.

Let it never be forgotten, however, that the wisest agencies that we may employ must utterly fail without the fructifying influence of the Divine Spirit. From every Christian heart let the petition continually ascend that the abundant influence of the Omnipotent Spirit of God may be shed abroad upon all our Mission fields, so that the whole earth may be filled with His glory and the name of His Son Jesus Christ be honored from the rising of the sun to the going down of the same.

#### DISCUSSION.

Rev. I. G. JOHN: The story of the Congo Mission very appropriately introduces the discussion of the second part of this topic. That

story should be an object-lesson to all the different Mission Boards that are engaged in these foreign fields. There may have been peculiar conditions connected with that field, but I think the same opportunities may be found and the same results attained in all the fields sustained by the different Boards that are represented in this house.

**Principle applicable everywhere.**

I confess, sir, as I read the story of Abbott, and then look upon the missions of my own Church organization in certain of our fields, I am filled with alarm, and then when I look abroad at the great fields occupied by other Missionary Boards, my alarm is deepened.

I will take up one illustration with regard to the question of self-support in our Mexican Missions. We have there twelve foreign missionaries; we have now eighty native preachers—ordained preachers—laboring for the conversion of their brethren. Now I am going to approach a very practical point. It may have a point; it may have a metallic ring. I am talking of a financial question. We have now been twenty years engaged in that field; the expenses of our Board for the support of our missionaries are about \$18,000 per annum, and our expenses for our native preachers are about double that amount. In other words, to carry on the work of the native helpers in that particular field is a draft upon the treasury of our Board double the amount of the support of our missionaries.

Now let us go abroad with reference to this matter. That may be the very opposite of the work in Mexico. They were trained under very peculiar conditions. Perhaps we have encountered peculiar difficulties in regard to the establishment of missions in that field and the upbuilding and training and qualifying the people who were ultimately to evangelize the great heart of that race.

But let us go beyond. I confess I have been startled in trying to estimate the amount that was expended by all the different Boards in Europe and in America with regard to the native preachers. We have according to the statement that was in the last Almanac of the American Board two figures of very remarkable significance. About 5,600 foreign preachers are employed in the great field. We have about 52,000 native preachers who are occupied in the same field. Forty-one years ago the relation stood about—not quite—2,000 foreign missionaries in the great field and about 4,000 native preachers. Then it was two native preachers to every one foreign preacher. Now it is about 5,000—or a little over 5,000—missionaries and about 52,000 native preachers. Here now has grown up a great army—and an army that is to be sustained largely by the Church at home—about ten times the missionary force.

**Where-  
unto shall  
it grow?**

Now let us make an estimate. How much does the native laborer cost—his salary? the little church which he has built, if it is bamboo? how much is the repair of that church? How much do all the expenditures amount to? I suppose if the figures of the different Boards

**An estimate of the cost of native preachers.**

correspond with those of my own, about \$60 per annum would be a low estimate of the salary of the native laborers, for it is double that amount according to our experience—double that amount; and then the great body of our native preachers, \$120 per annum each, foots up to between \$6,000,000 and \$7,000,000 that is drawn of necessity from the different Boards. It is a fact startling in its character. I believe it is stated by Abbott that the first convert of Judson, and the church of which he was the first pastor, I believe, in 1826, was in 1881 still supported in the Burmese Mission, supported by the Church at home, and even the repairs of that church were going on at that time. It was an object-lesson there, but it is an object-lesson to the rest of us.

We have been twenty years in Mexico. We have to-day one man among the native preachers as a self-supporting missionary in connection with his charge,—but one. Now, brethren, put these facts together. There is one field—the mission in Bassein—that has demonstrated the self-supporting principle in mission work. In my own Board we are actually supporting native preachers in the Indian Territory whom our Board in 1827 and 1830 supported. We have not gone beyond that point up to this time.

Now I want to state these facts. I want to see in contrast the obligation and the responsibility that rest upon the Church at home as enforced by my brother and the great work that could be accomplished at this date if we could withdraw \$6,000,000 from the support of the native preachers and then put that proportion of foreign missionaries into the field, what work would be accomplished.

Rev. A. B. LEONARD, D.D.: This question that is now before you is one that is of vital importance in the foreign field. I may say that I have within a week returned from a visit to our Missions in Japan, Korea, and China, and this question of self-support is one that demands the attention of all Missionary Boards in the U. S. I said yesterday, in conversation with one of my colleagues on this question, that the financial troubles that exist here in the U. S. this year will probably prove to be a great blessing to missionary work in foreign countries. We need some disturbance of this kind once in a few years in this country to lessen our own extravagance at home, and to cause us to call a halt in our missions abroad. We will find that the fact that we have been compelled to cut down our appropriations this year will, in the outcome, work a blessing to those fields. There is a tendency in all these foreign fields to depend upon the home treasuries for the money with which to sustain the work; and it requires a constant pressure, a pressure that is not applied with sufficient vigor to prevent an unreasonable support of the native forces in the foreign field. There is no reason why Christianity when established in these foreign fields should lift the people at once upon a plane of expensiveness that puts them beyond the great mass of their people. In too many instances

How long  
shall we  
wait?

Compelled  
economy a  
blessing.



as soon as a native preacher comes into the service of one of these Foreign Missionary Societies he expects to go upon the pay-roll. He expects that his salary will be paid from the treasury of the Missionary Society. The fact is, I have observed that in many instances there are native preachers, and it is not confined to one church, it is among all the churches, who prefer that their salaries should be paid by the Foreign Board. They are not over-anxious to depend upon the native church for their own support. They have the idea that if the money is paid out of the foreign treasury, they can be a little more independent—a little more independent of the church that they are serving. It is not an unusual thing for that fact to develop. It seems to me that it is an unsafe and unwise policy. They ought not to be lifted very much above the people they serve in their temporal surroundings. They ought to be kept in a place where they will be in closest touch with the people they serve. And the danger is that the native preacher in the foreign field will receive a salary that puts him above the average of all the people with whom he associates, getting a larger salary than he would in secular business. Thus the thing becomes a real vice and a source of weakness; and it needs to be guarded with the utmost care and caution by the Boards. The more rapidly we can put the natives of the foreign field upon the churches, the better it will be for the churches and the better it will be for the ministers. I was impressed often with this fact, that among the native preachers in the foreign field, there is not that zeal and personal self sacrifice that we ought to find; there is not the disposition to forego and support themselves for the sake of enlarging and extending the work. That is true in Japan perhaps more than any field I have seen. There is much of it also in China. And I would say to the Secretaries of these Boards here to-day: Be very careful about this matter of the support of the native forces in the foreign field; and if you pinch them, if you cut them down to a point where it really pinches, it will do them good and not harm. I have always been impressed, since I have been connected with this missionary work, with the importance of developing self-supporting churches, but I come back from the foreign field with this conviction deepened again and again, that we must give attention everywhere to policies that will develop the resources of the churches on the field; throw the ministers of these native churches upon these churches to the very utmost possible extent for their support, and in doing this we will strengthen the churches. We will give them dignity and self-respect, and they will feel that they are not drawing their resources wholly from a foreign treasury. In many cases the missionaries are looked upon as paymasters, and there is a tendency to increase the demand more and more, and so when I heard that our own Board had been compelled in this year to cut down our appropriations by more than \$200,000, I felt like saying, "Well, thank the Lord, good will come out of it. We will be more careful in the expenditure of the

Native preachers living above their people.

Necessary to the self-respect of native churches.

money we have. We will throw upon the native churches more of the responsibility of their support, and in so doing we will increase their own self-respect, we will make them more vigorous, we will show them that it is possible for them to support themselves by practicing self-sacrifice and self-denial."

Rev. J. P. GILLILAND : I am full of this subject. It is very important to me in two respects : First, because I have always been interested in Missions ; second, because, as is usual in all kinds of missionary meetings I have had the privilege of attending, and in all discourses I have read, they touch upon all parts of the world. When we consider that the whole continent of South America needs the Gospel (and I have spent fourteen and a half years in that field), I feel a little interested. I have been there fourteen and a half years in self-supporting missions. Our work has been confined principally to Chili. And it seems to me, now that we are speaking on the subject of self-support, that it might be well to say a few words. We have been working on the line of self-support, and I am a lover of self-support ; but when I say that, I wish to be understood that I do not depreciate the great work that our Missionary Society and other Missionary Societies are doing. Nor do I believe in carrying on self-support just because one has determined to do it, when he sees that by an additional help the support from home or the support of the Missionary Society united with self-support would result in the salvation of more souls. I have been pastor and have done school work. I am certain that if other fields are like South America, that a man who preaches the Gospel in English to English-speaking people—I am certain that he ought to support himself, ought to depend on what we call self-support. I would not, in my experience, preach down there to the people in English and receive salary from home. People who have been brought up under the Gospel will, if they are interested enough in it to be benefited by it, support it when they can do so, and foreigners can do so.

Mission schools we have carried on in a self-supporting line, and I think it can be done and ought to be done. I believe that for the better development of the native work it ought to be supplemented by the Missionary Societies, but not in any way to destroy self-support. They ought to be thrown on the principle of self-support just to the extent that they can support themselves, and made entirely so as soon as they can. In our work we have taught them right from the first that every member should give something, if it were only five cents a week or ten cents a month ; should give something to support the Gospel ; and that the Gospel was not supported among them by a society at home that would pay us preachers and others ; but as soon as they were capable of doing the preaching and paying their own way, they should do so ; that the churches in the United States not only supported themselves, but sent missionaries to foreign countries, and while

Self-sup-  
porting  
mission in  
South  
America to  
English-  
speaking  
people.

Secular  
education-  
al work  
self-sup-  
porting.

we are not supported from that society, yet our churches were supporting other missionaries in the foreign field. I hold it all-important that the missionaries should have correct views of self-support, for if they do not they cannot inspire their converts with this principle. I told them I came to preach the Gospel, and I believed there were enough people to support me. I succeeded in interesting the people until they gave me a sufficient support. I carried on the work and soon began school work. The native work has been carried on by the earnings of the school. The schools have supported themselves, and the surplus earnings have been devoted to the support of a man who gave himself entirely to the work.

Rev. JUDSON SMITH, D.D. : There is one point I wish to make, that, in my judgment, a self-supporting mission is not simply one that pays its own way, but one in which there is a ministry that is capable of directing the Church. The idea I would put a little higher than simply the financial one. The outcome of our missionary work in the foreign field is self-supporting and self-controlling churches. The two things naturally go together. To-day we have discussed mainly the question on its financial side, and it is a very important side. The self-supporting church is the ideal. We must strive toward it, though it is not to be approached perhaps so rapidly, so easily, so promptly in one field as in another. It would be a little difficult probably to define which missions are the easiest and which are the most difficult. Our Micronesia field has been self-supporting, and the day-schools that have been maintained there have been self-supporting from the outset. The Mission Board has been drawn upon simply to maintain the schools where the teachers are trained and fitted for their work. In our African Missions we are moving in this direction. We have learned a better way. Our West Central African Mission is proceeding upon the basis of a self-supporting church from the beginning. The church is not organized until the conditions are such that the people can build their own edifice and develop among themselves their own pastor and their own officers to take charge, in counsel with the missionary. It is an interesting development. I have watched it with the deepest interest and great delight these eight years since this line of development began in that field.

**Self-support and self-control go together.**

In China the conditions are very different. It would be, in my own judgment, extremely desirable if in every field our churches, when they are organized, should be organized upon this principle : that they would worship wherever they could find a place to worship until they were ready of their own resources to build, and then they should be encouraged to build ; and they should have a pastor as soon as they are ready to undertake his support, and until then be provided for in some other way. In the southern portion of our North China Mission our missionaries have followed this principle in the first respect. They have never asked the Board to provide any-

**No church buildings erected by the Mission.**

thing for church buildings. They have left it for the natives themselves to grow into the feeling that they must have a place in which to worship. "What will you give for a chapel?" is asked of the native, and so, by degrees, two, three, and four chapels have been erected in the limits of that one station, the greater part of the funds coming from the natives themselves. The missionaries have helped them as individuals, not drawing from the funds of the Board, but as friends and neighbors. It is a happy development. It is a happy illustration of what can be done under wise tuition.

I should like to speak of industrial education. To me it is quite secondary and subsidiary. Our girls, for example, in the Seminary in the Zulu Mission, raise their own food and maintain a laundry, and they receive from the Government a certain generous grant, because the school is an industrial school. I do not doubt it is a benefit to them later in life. Efforts in that direction are more numerous under our Board in Africa, perhaps, than anywhere else. We have self-help departments in particular schools in Turkey, but they are not, strictly speaking, industrial schools. They furnish to the pupils who come to those schools what we enjoyed in our college education—we had the privilege of sweeping the floor or ringing the bell, and so met part of the expense of our education. But I have not time to speak upon this point or to set forth the true principles in regard to it.

Mr. W. HENRY GRANT: It seems to me that this is the most important topic that we have on our programme to-day. I think we ought to effect something by this meeting in the form of a resolution which we may carry out in our Boards and mission fields. I think the most important part of it is to get at the individual community or the individual church, and find out what the community and church are doing for themselves. If we could send out through our respective Boards, as a result of this meeting to-day, an inquiry to each one of those little communities, to find out through our missions there what they are actually doing for their own self-support in the matter of their building, in the matter of their pastor's support, and in the matter of their schools, I believe the result would be satisfactory. We cannot expect to secure, in most missions, through the educational work, enough money to carry on the evangelistic work. I think if we find they are contributing nothing, or but very little, and are not contributing more now than they were fifty years ago, we ought to learn the facts of the case, and we ought to buy the medicines to effect the proper cure. It must be done by an application of a principle through the proper statistics and information in each particular case, and I hope, as a result of this meeting to-day, that we can get at some simple plan for doing this.

Rev. HENRY N. COBB, D.D.: It was my privilege to visit all our mission fields, and I find that different policies have prevailed in different fields. It is very hard to reverse a long-continued policy. But our churches in China were, fortunately, established under the influ-

Necessary  
to know in  
each par-  
ticular  
case what  
the people  
are doing  
for them-  
selves.

ence of a man who had the idea of the importance of self-support largely impressed upon his mind. I found to my delight that the churches were self-supporting; and not only so, but that they had organized themselves into a foreign missionary society. I was talking with the pastor of one of those churches one afternoon in his church, and he made this remark: "I never dare ask my people to give any money." I thought that was a strange thing for a Christian minister to say, but I fear there are ministers in this country who have that fear. He went on to say that he had found out how much all the members of his church possessed. It was a church of 73 members, and he stated that he could not find that they possessed more than \$2,000 in the world, and he said they gave \$200 every year, and he was afraid to ask them to give any more. I find in looking over the report, that that church had given \$250, rather than \$200.

Missions differ. Where a policy of self-support has been maintained, results good.

On motion of Mr. WM. DULLES, Jr., the following resolution was adopted:

*Resolved*, That this Conference ask the Business Committee to consider, and, if in their judgment wise, report a resolution to cover the following points:

Unified information.

To provide for a special circular to be sent by the various Mission Boards to their respective fields in reference to the degree to which self-support is now attained, and the methods in use; this circular to ask specific questions, so that unified information can be secured as to facts and figures which can be considered by the various Boards and by any future Conference, such as the one now in session.

## QUESTIONS RELATING TO SELF-SUPPORT OF CHURCHES IN MISSION FIELDS.

NAME OF BOARD OR SOCIETY

NAME OF MISSION

COUNTRY

Limits of field?

Population?

When was mission organized?

Languages?

How many missionaries, men and women?

How many church members—communicants?

What was cost last year of conducting mission, exclusive of native contributions?

What was the total amount of native contributions?

Are contributions from self-supporting churches included?

How many organized churches?

How many native pastors?

What is the total of their salaries and rents?

How many foreign missionaries are acting as pastors of organized churches?

- How much do the churches contribute toward such service?  
 How many licentiates and preachers are assisting in pastoral work?  
 How many Bible-women?  
 What is the total amount of their salaries and rents?  
 What were the total church expenses, including salaries, last year?  
 How much of this was paid by the people?  
 How much was paid by the mission?  
 How many churches are entirely self-supporting?  
 How many churches pay one-half of the church expenses and pastors' salaries?  
 How many churches pay less than one-half of the church expenses and pastors' salaries?  
 How many churches pay no part of the church expenses and pastors' salaries?  
 How many church buildings or chapels are owned by mission or church?  
 How many church buildings or chapels are rented by mission or church?  
 How many churches have no building owned or rented?  
 How many separate school-houses are owned?  
 How many schools? Scholars? Christian scholars?  
 How many teachers? How many teachers are not Christians?  
 What was the total cost of running the schools?  
 How much of this was paid by the people?  
 How much was paid by the Board or Society?

## FINANCIAL SUMMARY.

OBJECTS FOR WHICH MONEY WAS GIVEN.	IN NATIVE CURRENCY.			
	By Church.	Other Local Receipts.	Grants by Board or Society.	Total.
Pastors' salaries and rents .....				
Other church expenses and rents ...				
School expenses and teachers' salaries.....				
General evangelistic work.....				
Church and school buildings.....				
Benevolence.....				
Totals (in native currency).....				
Equivalent in U. S. Gold.....	\$	\$	\$	\$

Total cost of conducting mission (not including native contributions), \$                      U. S. gold.

Dated

Made out by











**Self-Support**

IN

**Mission Churches**

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SUPPLEMENTARY REPORT.

1895.





# SUPPLEMENTARY REPORT

ON

## SELF-SUPPORT

IN

## MISSION CHURCHES.

### CONTENTS:

THE REPORT OF THE COMMITTEE ON SELF-SUPPORT—APPOINTED BY THE CONFERENCE OF THE OFFICERS AND REPRESENTATIVES OF FOREIGN MISSION BOARDS AND SOCIETIES IN THE UNITED STATES AND CANADA, HELD AT THE METHODIST MISSION HOUSE, NEW YORK, JANUARY 17, 1894.—READ AT THE CONFERENCE HELD IN THE CHURCH MISSION HOUSE, NEW YORK, FEBRUARY 14, 1895, TOGETHER WITH THE DISCUSSION AND RESOLUTIONS OF THE CONFERENCE RELATING TO THE REPORT AND THE FUTURE WORK OF THE COMMITTEE.

ADDITIONS TO THE GENERAL REPORT OF THE COMMITTEE GATHERED FROM A CAREFUL REVIEW OF THE STATISTICS SECURED FROM THE MISSIONS.

MODEL TABULAR VIEWS.—Exhibited on Folded Sheet.

NOTES ON USE OF STATISTICAL BLANKS OR TABULAR VIEWS.

SUGGESTIONS AS TO THE BEST METHODS TO EMPLOY IN SECURING SELF-SUPPORT.

### COMMITTEE:

REV. JUDSON SMITH, D.D., American Board of Commissioners,  
1 Somerset Street, Boston.

REV. S. L. BALDWIN, D.D.,  
Miss'y Soc. Methodist Episcopal Church.

REV. SAMUEL W. DUNCAN, D.D.,  
American Baptist Miss'y Union

WILLIAM DULLES, ESQ.  
Presbyterian Church in U. S. A.

REV. HENRY N. COBB, D.D.,  
Reformed Church in America.

MR. W. HENRY GRANT.

## REPORT OF COMMITTEE ON SELF-SUPPORT IN MISSION CHURCHES.

DR. JUDSON SMITH: By the terms of the appointment a year since, my name stood first, and I have been reckoned as the Chairman. My duties have been of the lightest. The gentlemen here in the city who were associated with me upon the Committee have borne nearly all the burden of the work, and the report itself has been put together under the care of Mr. Grant, of the Presbyterian Board. I simply present it as the nominal Chairman of the Committee, not that I would shrink in the least degree from the responsibility. The Committee are unanimous and heartily joined together in the making of this report; but, "Honor to whom honor is due," and the honor for the labor and pains bestowed upon the preparation of the report and the presentation of it in this form in which I have it in my hand is due to the other gentlemen upon the Committee.

### REPORT.

The committee appointed at the last conference to prepare questions relating to Self-Support in Mission Churches and Statistical Blanks, immediately set to work to make a list of such questions as would be most effective in drawing out the facts. Owing to the members of the committee being in various places and more or less absent from their desks, it was some weeks before the Question Blanks could be sent to the Boards to send to their fields. The blanks, previous to printing, were submitted to the advice of a number of the Secretaries of the Boards near at hand, who added valuable suggestions; so that, while not considered perfect, it was thought that they would approximately meet the case without asking too many questions, especially such as would be likely to be confusing.

The special reasons for appointing the committee were: First, that in discussing the question of self-support it was felt that the Boards might be of mutual aid to each other, bringing the whole matter of self-support to the attention of the missions and native church, the missionaries being always under strong pressure from the native church, which regards them as illiberal toward their native brethren, especially when their own style of living is on so much more elaborate a scale. Second: It was thought that by collating the facts on *uniform statistical blanks* a comparison between fields and between Boards would be much more valuable. The principal object was to find out in the different fields just what the churches which had reached a comparatively organized state were doing for themselves

in the matter of paying their pastors' salaries and incidental expenses as well as for education in mission schools.

**The Returns.**—There have been returns from 130 to 150 missions or mission stations. Fully half of these do not answer the questions asked with regard to self-support, but only furnish statistics of missionaries, church membership, schools, etc. These returns will indicate that the missionaries making them out were not accustomed to measure the grants of their Boards at all by the contributions of the native church or the ability of the church to meet its own obligations. In other words, it is perfectly evident that in most of the missions the matter of self-support is left to the indefinite future, and the church member is not considered as more than a depending factor in the case.

It may be also remarked that *some* of the Boards themselves have taken very little interest in securing answers to the questions on the blanks, and those the most directly related to the subject of self-support. In fact, they evidently have not secured the facts from their fields.

It was found on trial to be impossible to collate the facts in any general list. Even in missions of the same Board all the stations were not heard from, and those heard from placed a different interpretation upon the questions. In many cases it was impossible to separate church and school work; in others that of pastoral from general evangelistic; so that no footings could be made with regard to the specific object for which money was given in many missions. The station reports are much more reliable for comparisons than the mission reports. The facts have been gathered under the heads of countries, and the work of each Board kept separate. The figures given as representing missions at work in the same field in many cases can hardly be compared, only properly contrasted.

**Burma.**—Perhaps the first on the list is the magnificent showing of the Burma missions of the Baptist Missionary Union, with upwards of 300 native self-supporting churches and 83 paying more than half of their pastors' salaries and church expenses; 27,000 communicants, contributing for all church expenses alone Rs. 53,000, or Rs. 2 per member out of a total of Rs. 77,000, and giving to all church collections and education Rs. 139,000 or Rs. 5 per member. The deductions from such returns as these from Burma would naturally be that self-supporting churches are possible in all mission fields, as the Burmans cannot be considered, of all people, either the most industrious or peculiarly affluent.

**Turkey.**—The returns from the American Board's Turkey missions, from ten Asiatic stations, shows that 8,485 communicants have contributed 3,367 liras, or an equivalent of \$14,814, or \$1.62 per

member, and for all purposes, including education, 8,468 liras, or \$4.50 per member. The prize station is Harpoot, represented here by Dr. J. L. Barton. The contributions of that station amount to 1,115 liras, or \$3 per member; and, including education and other collections, a total of 3,405 liras, or about \$9 per member. From the fields reported in Turkey, out of 84 churches 19 are wholly self-supporting, and 37 pay more than one-half of their own expenses.

**Egypt.**—In favorable comparison with this are the interesting figures furnished by the Egyptian Mission of the United Presbyterian Church, where 4,000 members contributed for church expenses \$13,280, or over \$3 per member, and for all expenses over \$36,000, being about \$9 per member.

**Syria.**—Contrasted with these are the returns from the Syrian Missions, indicating that the people either have less than one-tenth of the average income of the Armenians and Copts, or else that they do not, to any considerable extent, understand the Gospel of giving as Christ has given to them. Five hundred and one members connected with the Tripoli Station have contributed but £33, or \$120, a little over 24 cents per member; while for all purposes, including schools, they have given but 50 cents a member.

**Persia.**—The oldest station of the Persia Mission of the Presbyterian Church has, in twenty-seven churches, four entirely self-supporting and seven which pay more than half. The church expenses of 2,176 members are \$2,278, about \$1 per member, and the people pay about two-fifths of this, but as yet contribute practically nothing toward village schools.

**India.**—In India, perhaps the most remarkable figures are those furnished by the North India Conference, where 11,000 members, or 31,000 including probationers, and these of the poorest people of India, contribute in all Rs. 53,000; 7,000 being for church expenses, or about 50 cents per member in the gross, or about 6 cents per member toward church expenses. When we remember the thousands who are represented here of village outcasts we can see that they have begun on the right line.

The older and more elevated classes of the Jaffna Mission of the American Board, begun in 1815, have, out of sixteen churches, nine entirely self-supporting, and the other seven more than half so; a membership of 1,588 contributing 6,638 rupees, or Rs. 4 per member; and for all purposes 26,000 rupees, or over Rs. 7 per member.

Next to this stands the Madura Mission of the American Board, with seventeen self-supporting churches, 4,100 members contributing Rs. 4,778, or a little over Rs. 1 per member; and for all purposes Rs. 20,680, or 5 rupees per member; and the Marathi Mission of the American Board, contributing Rs. 1 1-3 per member.

Another mission furnishing an example of self-support is the Arcot Mission of the Reformed Church in America, with 1,959 members, contributing 2,841 rupees, or about the same as that of the Madura Mission, Rs. 1 4-10.

The figures given for three stations of the Lodian Mission of the Presbyterian Church (North) show that three churches, with a membership of 252, have received in collections Rs. 1,880, or something over Rs. 7 per member, the collections for the entire mission, with 2,570 members, being put down as 5,056 rupees, or about Rs. 2 per member. The church at Kolhapur Station in Western India is entirely self-supporting.

China.—In China the figures given by the Methodist Church (South) indicate that 471 members have contributed \$2,097, over \$4 per member, being more than half their church expenses.

The brightest spot in the China missions is that of the Reformed Church in America, at Amoy, begun in 1842, with 1,062 members, contributing \$3,036 for church expenses and \$4,554 to all.

Possibly next to them is the Ningpo Mission of the Presbyterian Church (North), with 676 members, one entirely self-supporting church, and two more than half so, contributing \$530; the P'ang Chuang church of the American Board in the famine district of Northern Shantung, with 370 members, contributing \$161, and the Wei Hien district of the Presbyterian Church (North), where 2,457 members contribute \$884.

Miscellaneous returns show for the Southern Baptists one self-supporting church, contributing \$115 in Central China, and in South China two self-supporting churches, and one paying more than half.

A reference to the very interesting statistics of the Foochow Mission of the Methodist Episcopal Church, with a membership of over 7,000, including probationers, shows the collections for self-support to have been \$1,838, with about an equal amount contributed for other purposes.

Japan.—The returns from Japan are meagre and unsatisfactory. The relation of the Presbyterian bodies to the Church of Christ in Japan practically prevents their giving details. In one station of the Presbyterian Church (North), that of Kanazawa, there are two churches, one entirely self-supporting, with 230 members, which contribute 325 yen. The Kochi Mission of the Presbyterian Church (South), 635 members, contributes \$524. The Kiushiu district of the Reformed Church in America, 343 members, contributes \$281. The M. E. Church has 5,208 members, contributing \$3,435 to church expenses, and \$7,573 for all purposes. The returns from the other missions are perplexing.

**Mexico.**—An analysis of the extent to which self-support is carried out in Mexico shows that the oldest mission, that of the Methodist Episcopal, South, (begun in 1872,) has 4,889 members in 81 churches, one of which is self-supporting and five paying one-half, contributes but little over \$1,600. The returns from two stations of the Presbyterian (North), show that in the Mexico City district, 2,698 members contribute \$1,525; and in Saltillo, 628 members contribute \$642.

The Methodist Church, begun in '73, has 64 churches, with 1,980 members, who contribute \$10,173. When we compare the totals we find that the Mexico City district of the Presbyterian (North) has contributed in all \$4,895 (Mexican) out of a total of \$88,026 (Mex.), expended on them, while the Methodist Church has contributed \$13,000 (Mex.) out of a total of \$60,000 (Mex.); the Methodist, South, \$1,616 out of a total of \$57,447 (Mex.). The Southern Baptist Convention, \$2,600 out of a total of \$42,700. Two younger stations of the American Board have contributed a total of \$161 out of a total of \$9,300 expended on their fields.

**Conclusion.**—In conclusion, the Committee would apologize for the incompleteness of its report, and the fact that the deductions and comparisons are in few cases wholly fair. The time element in self-support must be regarded, showing the length of time and years of service spent by missionaries in a district; but a faithful comparison, even in this respect, would show great discrepancies between the different missions in the same field. Therefore it does not do to lay too much stress on the time element; for it is commonly conceded that self-support should begin in a measure with the first baptized convert. In comparing the years of service and the total amount of money expended by the Board or Society during the past twenty or fifty years, with the number of self-supporting churches and the total amount of the present contributions, as we have gone over these statistics, we find that in some cases, like that of Egypt and Burma and the American Board's missions in Turkey, the people are paying very nearly an equal amount to that of the Boards; while in some cases, like the Presbyterian Mission in Brazil, the Board stands in the relation of coöperation with the native church in education and evangelization, but not in superintending an entirely self-supporting Brazilian church. It is regretted that the facts given above relate too much to the general figures, and that time is not allowed to pick out here and there what relates to the individual church in these several fields, where it could be told at a glance that the people had failed to come up to their privilege as members of the Church of Christ, or were still in their infancy, receiving all and giving nothing, and had continued in that infancy for many years, or had developed in their fuller manhood in Christian strength.

**Recommendations.**—The Committee recommend to the Boards the adoption of some form of statistical blank, and of probing to its roots the question of ability of the native church to meet its own obligations and the methods best adapted thereto. It would suggest the printing of a brief report upon this subject, including some of the best reports received, to be sent to the different missions as models in making out their own returns, and to encourage them in the hope of what can be attained.

#### DISCUSSION.

**DR. LEONARD:** This question of self-support is a very important question with us, and one upon which it seems to me that if some concert of action in some way could be secured it would be very helpful. In the first place, I hope this report will go into the minutes of this meeting for publication, so that it will be forwarded to the foreign mission fields. I remember that the reports of the proceedings of this meeting a year ago were called for beyond any supplies we had at our office. After receiving the number that came to us, the supplies were exhausted. They were called for from the foreign field, and this gathering of information such as this report contains, though perhaps not as full as could be desired, will be very desirable in the fields themselves.

**Japan.**—This question of self-support in Japan and China, particularly, is one of very great importance. We have been trying to deal with it in a practical way, and hope that we have entered upon a process that will develop this question of self-support. For the first time in the history of our mission there, at the meeting of our General Committee last November, a lump sum was set apart for the support of native preachers in our Japan Conference, and that sum total was referred to the Conference for distribution, by the action of the Conference itself with the approval of the Bishop presiding. The object of it is to reduce as far as possible these appropriations in lump sum, so as to lay upon the churches in Japan the obligation to support their own pastors so far as possible, and the unanimous action of the Conference held in July of this year approving of it and the willingness on the part of the native preachers to cut their own support from missionary funds in order that the work might be enlarged, already indicates that the movement is going to work well. It leaves it to the desire of the native preachers, to their interest in the spread of the Gospel among their own people, leaving them with the privilege of reducing their own resources from the mission treasury that they may enlarge the work and open new fields; and Bishop Ninde, who presided, writing to the office, stated that the spirit of personal self-sacrifice on the part of



the native ministers that they might be able to extend the work and carry it forward was most encouraging. Our policy looks to a constant reduction of appropriations for the support of churches already established, and laying upon the native brethren the responsibility of using the funds placed in their hands not simply for their own support, but for the purpose of enlarging the work and entering new territory.

DR. COBB: Can we not act first upon the motion to accept the report of the Committee, and that it be printed in the record of the proceedings of this Conference? And then can we not take up for action the recommendation of the report? The Committee makes a recommendation which can hardly be added to the resolution, although of the character of it. Then, subsequently, we can have a discussion, and, if the Conference approve, the report can be adopted.

Dr. Cobb's motion to accept the report and print it as part of the proceedings being agreed to, the question of the adoption of the recommendations contained in the report was seconded by Dr. Ellinwood.

DR. ELLINWOOD: I second the recommendations, and in doing so I wish to express a feeling that we have only just entered upon this subject. I know of none of greater importance, and I think with this admirable report and these statistics before us and these blanks we have the way open to take this thing up next year again. Perhaps, the different missionary boards and societies meanwhile having formulated something with reference to their own work, we shall have gotten our ideas more completely into shape, so that we can take it up again and grasp it more vigorously.

**Within Reach of the People.**—It is very evident that if we are going to develop a self-propagating Christianity through our missions we must bring it more and more within the reach of the people, and if we have made mistakes by starting upon too expensive a basis, high above the reach of the people, we must simplify and reduce such expenditures until we bring it down to the plane of the people; and then, on the other hand, lay it as a burden on the people and hold up especially before them the idea that it is not done for our sakes, but only by their taking greater responsibility—they enlarge the area; in other words, that by assuming self-support they are really entering on missionary work and enabling us to take the funds hitherto given them for the regions beyond. I hope that this will either be referred back with these blanks or put into the hands of the Committee, or of some other committee, to report next year.

DR. COBB: I move that this recommendation be referred to this Committee to prepare such a blank as is referred to upon the lines

indicated, with such additional report as may seem to them wise, to be furnished to the different Boards represented here, and by them to be sent to their missions.

DR. SMITH: I cannot speak for the Committee, for we have not consulted together on that subject, but I think that I am quite within what each and every member of the Committee would say. We are just at the beginning of this effort. This might almost be said to be a provisional report, a striking out on first lines. All the Boards know the value of these inquiries and the things suggested in them, not merely for another year only, but for some little time to come. We must get reports from every Mission Board and every mission, and as far as possible from every station. I had the fortune a few years since, when connected with a college faculty in Ohio, to have in hand a somewhat similar movement with such an object as this, to get statistics from different colleges along certain lines, that we might compare results in one college with those in another. It required *three* years before that Committee was ready for its final report, but its final report was a valuable one. But our report is only a beginning, and only a part of what ought to be done if we are in earnest in this movement.

DR. BARR: I am quite in favor of continuing the Committee and having the work continue along this line. Some to whom the blanks were sent this last year, as the Committee told us, misapprehended the intention, and have not therefore given us just what we wanted on this line. Others have failed, not because of any fault of theirs, but by reason of miscarriage in the mails. We have no report, for instance, from the United Presbyterian Mission in India. The first blanks sent out miscarried, and the second blanks were sent out, but too late to reach us in this Committee. The answers are on the way now, perhaps, to this country, but have been delayed too long for any use this year, but they will come and will be of advantage to us to have along with other items. That mission in India to which I have referred has adopted a plan of a sliding scale for the support of native work. It promises to pay each organization a certain amount if they will raise a certain amount. They must increase every year the amount they raise for self-support, and the mission will diminish proportionately, and thus by a graded scale we hope in the course of a number of years we will have self-supporting congregations along this line. The native Christians have done remarkably well, considering the poverty, considering everything. Look at the mission in Egypt. The report here to-day shows that that mission is the largest contributing mission of any one that has been brought before us, per member. Now, I suppose the principal reason for that is that more has been done by that mission to bring out the

benevolence of the native Christians than perhaps is usual in missions, and the old Coptic Church in Egypt has adhered to the idea of the tithe, and when those Copts are converted and become true Christians, they continue that quite readily, and have been contributing the tithe of their income, and that would probably account for the great liberality of the native Christians in Egypt. I want to read a portion of a letter which accompanied the statistics sent from that mission in Egypt :

Egypt, June 2d, 1893.—“It is very pleasant to me, and I think to all of the missionaries, that the churches at home are taking some sort of combined action with regard to this most important matter of self-support among mission churches. It is most difficult for the missionaries to urge the matter of self-support on the churches when they have nothing back of them stronger than a mission principle. The native church (or at least a portion of it) is very apt to think that it is a policy of the missionaries to take from the native church in order to add to their own salaries and comfort. The missionaries are criticised for keeping the salaries of native laborers so low, while the missionary's salary is (to them) enormous. Our missionaries have had a good deal to bear in this respect. And this is made especially disagreeable because our mission has insisted more persistently on self-support than some of the other Levant missions.

“I think for our own mission, at least, that a tract, something like the pamphlet sent us, circulated among the native pastors, would do a great good. Something coming from, not the mission in Egypt, nor only from our Church or Board in America, but from all the Boards, that the people here may know the feeling of the churches in America on this subject, and that when the mission urges them to bear their own expenses, they will understand that it is what the Church that sends them out expects of them. I trust that great good may come of this.”

Our mission in Egypt directed the publication in the native language of a portion of one of the papers that was presented at this Conference a year ago, and they expect great good to come from its publication.

DR. CHESTER: I have this matter very much at heart ; and though we did not have the pleasure and privilege of being represented at that Conference, still we have been working along the lines that were suggested by the papers that were sent out. We have sent circular letters to all of our missions on this subject, and circular letters to the native converts. This year, partly in anticipation of a possible shortage in our receipts, and partly with the view of testing this matter as to how much might be done, we have made a very considerable reduction in our appropriations for all of our work in which this matter is concerned.

**Benefits from Reductions.**—At first the brethren on the field, as soon as they heard of those reductions, sent up a cry of distress, but from every field since that I have been receiving letters from leading missionaries expressing the opinion that those reductions would accomplish good, in their opinion. I suppose that we are all agreed here that something is possible to be done, and something ought to be done, along this line. Some of us would be disposed to go farther than others, but somewhere along the line there is a point at which we would all agree as to what might be done. If it is possible to ascertain that point, I think it ought to be done, and at that point it is necessary that we should have concert of action in order to accomplish anything towards self-support in the foreign field. I have a letter in my pocket from one of our missionaries in Japan, telling of the efforts he was making to develop the native church in the matter of self-support. He had declined to furnish stationed evangelists for any church or station that would not furnish a considerable part of the evangelist's support, but he said that they would immediately apply to some other mission and get a stationed evangelist, so that his efforts were all of no avail in that line. Unless we can have concerted action we cannot accomplish very much. I think this matter ought to be referred to some committee, and that they should specially find out the point where we can all agree and work and act together in this matter, and then let us act together.

I recognize the fact that I am a mere novice in this whole matter of missionary management, and that my opinions are hardly worth considering by reason of that fact. A man must have a working hypothesis. My working hypothesis is that the Gospel and the Church of Jesus Christ can live anywhere that men can live on the face of the earth. It was intended for the poor; it is adapted to the poor in the simplicity of its doctrines and the simplicity of its institutions, and I believe that if it is rightly planted and gets the right start anywhere upon the face of the earth, it will live and propagate itself.

**DR. JESSUP:** Our poor Syria Mission has made a very bad showing in this paper, and perhaps I am somewhat to blame; but I have had the misfortune, since coming home to rest, of having to work harder than I have perhaps for the last ten years. Dr. Gillespie placed in my hands some months ago a pile of documents and statistical reports of the Syrian Mission to make them out on the line of these blanks here, but going as I have from pillar to post, I have not had the time to work it out. He sent it out to Syria; they sent it back to him here, supposing I had nothing to do in America and I could attend to it, and I should have done it. Had I known that this meeting were coming on two months ago, I would have sat up at

night and prepared these facts, so that Dr. Smith would not have been left completely in the dark about Syria.

**Syria.**—Dr. Post, Professor of Surgery in our college at Beirut, speaking of self-support, said to me that one act of the Apostle Paul that had done a great deal of damage was raising money for the poor saints in Jerusalem, for the poor saints within two hundred miles of Jerusalem ever since had been expecting to get help from Europe. The policy of the Romish Church ever since the time of the Crusades has been to buy over the Oriental sects. They have had their agents. They are doing it to-day among the Armenians, the Jacobites, the Copts, the Cretes, and Romish agents are buying them over, and that explains the growth of those little sects called Papal Greek people, Armenian people, Nestorians, etc.; and the people out there regard themselves as in the market, and the nearer you come to Jerusalem the more completely the people are pauperized. It is extremely difficult to get the people to give anything. There has been such an influx of small societies into Syria and Palestine that if a little native community thinks they are being pressed in the matter of self-support, they say, "If your Board won't pay our man, some other one will." If a native preacher has been getting on comfortably with six dollars a month, and hears that another one has been getting ten, he will go right off and apply for another appointment. And yet there was not a Syrian a few years ago paying one single cent for education in Syria or Palestine. Last year the Syrian College received \$15,000 in gold from its pupils in tuition and board, and the Beirut Female Seminary, founded by myself and Dr. Thompson with but six pupils, whom we had to educate and board, and whose parents thought we ought to pay for the privilege of having them, received last year from its pupils, I think, something like \$2,000 in gold in board and tuition, and the native Christians throughout the country paid down \$8,000 in cash last year for educational purposes. There are now two native churches in Beirut, one of which is entirely supporting its own pastor and supporting a school besides, and another school, adjoining the old Seminary building, and the printing-press pays about one-half of its support. I cannot give the statistics precisely, but progress is being made. But the multiplicity of little societies there makes constant confusion.

Another thing which has militated against self-support in Syria has been this mania for emigration. More than fifty thousand Syrians have emigrated from that country during the past five or six years. Young men, young women, are all over the United States, Brazil, Mexico, Australia, New Zealand, some in the East Indies, driven out by the oppressions of the Turkish Government,

driven crazy almost by the want of means of support; although the soil is exceedingly fertile and capable of supporting a much larger population than the country now contains, these people are wandering about the earth trying to get a support, and in many of our churches one-fifth of the able-bodied men have gone and left the church, left their families behind them, trying to send money back to support them.

DR. DUNCAN: I want to add just a word to express my thankfulness for the report, and that it is proposed to continue this movement. I want to say how very gratifying the responses have been from our own mission field, especially from India. The letter that Dr. Barr read I could duplicate by nearly a score of letters from our missionaries, expressing their gratitude at the position which has been taken, and, to my great surprise, there has been created a considerable degree of enthusiasm this past year in our Telugu Mission in the interests of self-support.

India.—Hitherto the cry has been the extreme poverty of the people, and our missionaries have been very timid in regard to pressing the duty, but in sending out this pamphlet, I took occasion to insist that there must be an organized movement throughout the whole field in this direction; that the aim must be, first, to constitute individual churches as fast as possible, with the understanding that the churches must support their pastors, the pastor to be chosen by the church, and to be such a man as they themselves could heartily unite in supporting, and that movement has been going on with remarkable success in India, and the returns are very gratifying.

Encouragements.—Much to my surprise, the natives have responded in some cases far beyond what was thought possible, so that it seems to me that it is exceedingly important that we unitedly press this movement. We do not yet begin to know what is possible if we persist along this line. I press the thought that of course it is not to spare us, but that it is in order that the Gospel may have more of reach, and be more widely extended, and in this way that we are helping to extend the Kingdom of the Lord Jesus, so that we also made a reduction of 25 per cent. in our appropriations. We were compelled to on account of our great debt, and the suggestion was made that this 25 per cent. that we failed to supply must be made up on the field if possible. This gave added arguments to our missionaries, and in some cases they have expressed gratitude for the debt. They say they never would have had the courage to have pressed the claims of missions upon their people as they have done. They thank God for the debt. It has been a lever that they have been enabled to use with great effect, and I am quite sure that all over the world, if we lay this matter upon the natives and have them

clearly understand it, that it is the only condition under which robust Christian manhood can be built up and permanently rooted in the soul, they will come up to that conception. It ought to be the A B C of missionary instruction, and I think that churches trained along this line will certainly develop as they have in the Bassein Mission.

That was Abbott's Gospel, and that is the secret of the wonderful prosperity of the Bassein Karen Mission. The foundations were laid upon the principle that they expect to bear their burdens just as the churches bear their burdens. I believe the hand of the Lord is in this, and if we all act together we shall be astonished in two or three years at the great progress which will be achieved. The 25 per cent. reduction was in the appropriations for native helpers, expecting the native church to make it up.

DR. GILLESPIE: I think that Mr. Grant, who has had the laboring oar in this whole matter, and to my certain knowledge has spent many days on this subject, may have a few words of interest for us.

MR. GRANT: Mr. Chairman and Brethren—I have a few suggestions which I would like to have added to our report to-day, but first I should like to ask you to criticise the blanks, so that the committee, if they are again asked to carry this work on, may have your best judgment on what is done. We desire your criticisms. We desire to get the blanks reduced to the most practical form. I think that the blank containing the questions can be reduced in some way, so as to bring it all on one page.

**Conditions Operating Against Self-support.**—I might say that there are conditions in our mission fields operating against self-support. I think this is clearly brought out by these returns, and by what has already been said in the papers presented at the last two conferences.

*First:* Inadequately manned mission stations, causing oversight of country work to be neglected. We have in some of our own Presbyterian fields stations that have never been properly manned. Work has been conducted there for thirty, forty or fifty years, with stations never fully manned, or with no leading spirit in those stations, possibly, to overcome all the natural difficulties of illy-manned stations.

*Second:* Wide-ranging itineration, without repeated and systematic visitation of villages. We all believe, and are coming more and more to believe in wide-ranging itineration in reaching distant villages, not working too close to the central station, but those villages where the Gospel is preached once must be repeatedly and systematically visited.

*Third:* Scattered church membership. We can understand what



that means here at home, and it operates even in a larger degree in the foreign field.

*Fourth:* Neglect to develop the local talent of the congregation, brought out so wonderfully in Dr. Nevius' "Methods of Mission Work."

*Fifth:* In proportioning grants to actual necessities, considering the numerical and financial strength of the community.

*Sixth:* Haste—the desire to see church and school house and to give American educational tone to the work.

*Seventh:* In our estimating the native work in rupees and dollars rather than in pice and cents. We must come down to the way the native reckons. He does not think in rupees but in pice.

*Eighth:* Asking them to pay for what they have, or rather what we give them, rather than asking them to buy what they need.

A report fully setting forth the native contributions would include voluntary work on chapels, such as carrying lumber and putting up the buildings, produce given to pastors and teachers, etc. In other words, the native mind operates along the line of what is absolutely necessary to produce a church, not the money involved. The necessities, the wood, food for the pastor, etc., as in many of our own country districts, and these we have no record of in the valuable reports given to us. We do not know how many eggs, for example, are furnished to the country pastor, but that is a very important part of the self-support. Then we should have some way of reckoning the number of households to the congregation contributing, and their average incomes. We can obtain this information approximately in the different fields. In India I think there has already been some way of reckoning the necessary support of the pastor at about five or six times that of the ordinary native in the congregation. Of course, that is quite a liberal support, but still it seems to be necessary.

DR. ELLINWOOD: I move that the whole subject be referred back to the Committee to report next year.

MR. GRANT: I wish we might also have the valuable aid of Dr. Cobb and Dr. Duncan on this Committee. Dr. Cobb has already given us much advice, and we have from the preceding conferences his and Dr. Duncan's papers on self-support. I move the addition of these two gentlemen to the Committee.

The motion to recommit, with the addition of Drs. Cobb and Duncan to the Committee, was unanimously agreed to.

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## MODEL TABULAR VIEWS.

The Exhibits on the folded page opposite are published with the Report for two purposes. The first purpose is to show positively what has been done in order to encourage other Missions with regard to the possibility of developing self-support within their fields. The second purpose is to show a few Model Tabular Views.

These blanks, made out by the Secretaries of the Missions, indicate the value to the Missions themselves of keeping detailed accounts.

The new Tabular View Blank, now in course of preparation, will be slightly modified, but in all essential points the same as that of last year; so that these exhibits indicate how it is desired that they should be filled out in the future.

The American Ceylon Mission report is for the entire Mission, composed of seven stations and twenty-three out-stations. The report from the Amoy Mission is also a report for the entire Mission. The report from the Central Turkey Mission is for the Aintab Station and its out-stations. The showing of the American Baptist Missionary Union's Missions in Burma and Assam was taken from the answers to the questions relating to the subject of self-support.

It will be noticed that the Tabular Views from Ceylon and Aintab have nothing entered in the columns for rent excepting 290 piasters (\$12.60) for two little branch missions connected with the Aintab Second Church. It will also be noticed that there are church buildings at most of the towns or villages named, though in the case of Ceylon there are many additional preaching places which have no building and yet pay no rent. In both of these fields the native contributions to church and school building account bear a very fair proportion to that granted by the Board—that in the Aintab field being as 54 is to 3. On the Tabular View of the Amoy Mission the salaries of Evangelists are included under the heading "Other Church Expenses." Otherwise the native community would be credited with giving considerably more than enough to cover the current expenses of the churches, which could have properly been credited to their Home Mission Fund.

### UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA. AMERICAN MISSION, EGYPT.

32 Organized Churches; 4,100 Communicants: 121 Schools; 7,747 Scholars.  
FINANCIAL SUMMARY.—IN NATIVE CURRENCY.

OBJECTS FOR WHICH MONEY WAS GIVEN.	BY CHURCH.	OTHER LOCAL RECEIPTS.	GRANTS BY BOARD OR SOCIETY.	TOTAL.
Pastors' salaries and rents.....	2,656 01		836 57	3,492 58
Other church expenses and rents . . . .				
School expenses and teachers' salaries..	3,040 00		1,920 00	4,960 00
General evangelistic work . . . . .	1,123 78		280 64	1,404 42
Church and school buildings.....	233 04			233 04
Benevolence.....				
Total (in native currency).. . . . .	7,052 83		3,037 21	10,090 04
Equivalent in U. S. Gold.....	\$35,264 15		\$15,186 05	\$50,450 20

Total cost of conducting Mission (not including native contributions), in U. S. gold, \$57,102.00.

Dated June 2, 1894, Egypt.

Made out by J. K. GIFFEN,  
Secretary Missionary Association.

American Board. (A. B. C. F. M.)

S. W. HOWLAND, Sec. A. C. M.

Central Turkey Mission. (A. B. C. F. M.)



Name of Mission.....	American Ceylon Mission
Date Organized.....	October, 1815
Country.....	Ceylon
Date of Report.....	July 25th, 1894.
Name of Station.....	Jaffna
Number of Stations.....	7
Population of Field.....	165,891
Number of Out-Stations.....	25
Number of Preaching Places.....	60
Number of Sabbath Schools.....	63
Number of Day Schools.....	137
Number of Boys' High Schools.....	2
Number of Girl's High Schools.....	2
Number of Theological and Training Schools.....	1

Ordained Missionaries.....	3
Unordained Missionaries.....	2
Missionary Physicians (Men).....	1
Missionary Physicians (Women).....	1
Wives of Missionaries.....	4
Single Women Missionaries.....	2
<b>Total American or European Force.....</b>	<b>13</b>

Ordained Ministers (Settled Pastors).....	15
Ordained Ministers (not Settled Pastors).....	1
Unordained Preachers and Evangelists.....	31
Colporteurs.....	3

TOWN OR VILLAGE.	Population of Chinese.	NAME OF CHURCH.
TOTALS.....	486,000 1842	
Atany—First Church.....	25,000 1842	Sin-ko-e (1856).
Second Church.....	25,000 1842	Tek-chiu-kha (1860).
Girls' Boarding School.....	.....	
Boys' Boarding School.....	.....	
Middle School, Boys'.....	.....	
Womans' School.....	.....	
Womans'.....	.....	
Ang-tung-thau.....	1862 1862	Hong Snn (1870).
Te-thut.....	..... 1862	
Tiong-nan.....	50,000 1860	
Te-ki-o.....	..... 1863	
Eng-hang.....	..... 1870	Tong-an (1871).
Pon-thau-chhi.....	.....	
Kang-thau.....	.....	
Kio-thau.....	.....	
Sio-ke.....	..... 1876	O-kang (1886).
Sio-ke Girls' School.....	40,000 1875	
Sio-ke Womans' School.....	.....	
Tao-to-ten.....	..... 1880	
Son-pi.....	..... 1889	Sio-ke (1881).
E-che.....	..... 1883	
Peng-ho.....	..... 1893	
Pou-u.....	..... 1893	
Ko-kiu.....	..... 1892	Pon-a (1893).
Thao-ke.....	..... 1884	
Lan-shu.....	4,000 1872	Chi-lam (1893).
Thia-pu.....	30,000 1871	
Son-sia.....	..... 1872	Thian-san (1881).
Chang-shu.....	..... 1866	
Chang-chia.....	15,000 1870	Chiang-chiu (1871).
Chao-pa.....	.....	
Chiao-hue.....	12,000 1880	Chio-be (1870).
Han-ang.....	..... 1830	

Bible Women.....		30
Teachers (Men).... 102 (Non-Christian) }		
Teachers (Women). 79 (Non-Christian) }	\$7.	328
Physicians.....		
Medical Assistants.....		5
Printers.....		
Total Native Force.....		413
Natives emp'd by Mission not included in above,		10

**MEDICAL SUMMARY.**

Number of Hospitals.....		2,390
Number of Beds.....		711,773
Number of In-Patients.....		1002,100
Number of Dispensaries.....		200,000
Number of Out-Patients.....		
Receipts in Fees.....		
Other Local Receipts.....		
Grants by the Society.....		

This blank can be used for Station Reports, or to make up the totals of a Mission, comprising the statistics from a number of Stations.

Adherents include all communicants, baptized children, inquirers under instruction or received on probation, and regular church attendants.

All contributions, fees, or Society grants are understood to mean for the year closing the report.

Day Schools should show daily average attendance during the year, not total enrollment.

All salaries, contributions, and Society grants should be stated in native currency.

Answers to Questions Relating to Self-Support, from the Burma and Assam Missions of  
the American Baptist Missionary Union.

STATIONS.	Year Begun.	Number of American Missionaries.	Communicants.	Churches Self-Supporting.	Churches Half Self-Supporting.	Churches Organized.	Number of Pastors.	Total Church Expenses.	Amount Paid by the People.	Amount Granted by the Board.	Number of Church Buildings.	Number of Schools.	Number of Scholars.	Christian Scholars.	Number of Teachers.	Total School Expenses.	Amount Paid by the People.	Amount Granted by the Board.	Total Native Contributions.	Total Other Local Receipts.	Total Granted by the Board.	Total Church and School Expenses.
Totals.....	98	29,827	385	44	38	88	78	Rs. 79,793	Rs. 55,077	Rs. 18,500	528	438	11,147	544	Rs. 135,310	Rs. 67,060	Rs. 40,720	Rs. 124,878	Rs. 31,777	Rs. 76,078	Rs. 244,200	
Tungso.....	1851	7	3,056	34	33	78	80	11,677	9,254	6,623	170	107	1,178	1,178	70	6,111	1,120	3,372	6,648	1,618	12,000	30,266
Tharrawaddy.....	1886	7	244	24	33	25	4	1,175	1,035	240	17	16	389	389	10	2,262	716	830	2,570	716	1,600	4,486
Rhomo.....	1877	7	129	1	1	1	0	0	0	0	1	1	66	18	4	5,527	331	449	330	716	1,600	4,486
Maubin.....	1874	12	7	1	1	1	1	5,067	5,067	0	0	0	0	0	0	10,272	4,640	2,372	4,640	1,600	14,880	
Thaymyio.....	1886	2	162	3	38	17	5,543	5,543	3,500	25	22	488	350	31	10,700	4,280	5,910	11,451	6,460	1,600	17,000	
Sandaway, Arakan.....	1883	2	447	10	8	4	4,930	184	3,500	300	42	43	130	30	3	350	100	350	1,000	2,250	3,450	
Tailong.....	1850	4	231	105	105	14	7,868	7,868	1,875	105	105	105	2,358	111	1	1,759	408	1,759	408	6,235	7,451	
Thesaw.....	1891	4	24	1	1	1	536	268	267	4	7	424	100	22	10,232	4,640	1,890	3,643	1,600	5,442		
Penzand.....	1853	3	2,500	48	48	40	4,543	4,543	300	300	48	40	1,313	55	8	1,888	1,888	209	1,888	1,427	3,545	
Thazun.....	1850	4	513	105	105	14	7,868	7,868	1,875	105	105	105	2,358	111	1	1,759	408	1,759	408	6,235	7,451	
Shwegyin.....	1883	3	2,121	42	42	40	4,543	4,543	300	300	48	40	1,313	55	8	1,888	1,888	209	1,888	1,427	3,545	
Meiktila.....	1890	2	57	1	1	1	624	624	0	0	1	1	16	5	1	538	100	1,000	1,000	1,000	1,000	
Thongay.....	1886	4	319	2	2	2	410	410	0	0	0	0	0	0	0	1,800	1,800	710	1,800	1,000	2,800	
Sibangor.....	1879	6	445	1	7	2	995	300	696	7	7	3	27	2	0	500	300	300	300	1,600	1,900	
Mandalay.....	1888	5	840	1	1	1	200	160	40	3	3	5	205	23	6	836	4,226	3,447	4,226	1,600	6,226	
Ngaw Karen, Bassein.....	1854	5	929	95	95	95	21,624	21,624	4,000	400	1	1	68	1	4	3,353	1,100	53,448	8,800	2,472	62,228	
Bassein.....	1874	5	775	1	1	2	1,608	1,135	960	1	1	1	68	1	4	3,353	1,100	53,448	8,800	2,472	62,228	
Myingyan.....	1874	2	35	0	0	0	1,004	538	960	1	1	1	68	1	4	3,353	1,100	53,448	8,800	2,472	62,228	
Gauhati.....	1883	2	12	0	0	0	1,004	538	960	1	1	1	68	1	4	3,353	1,100	53,448	8,800	2,472	62,228	
Nowong.....	1841	6	111	1	2	2	270	170	170	226	45	67	989	598	75	8,610	106	1,055	364	1,000	2,010	
Garo-Tura.....	1869	10	2,357	6	9	12	9	1,791	170	226	45	67	989	598	75	8,610	592	5,027	2,310	3,000	11,451	

OF THE  
**Methodist Episcopal Church.**

The Committee regrets that the valuable statistics mentioned in the report so carefully prepared, having been returned to Mexico for certain corrections, have not been received in time for publication.

75 Circuits; 1,500 Preaching Places; 39,624 Adherents; 11,126 Communicants; 19,823 Probationers; 466 Added on Confession during year 1893; 1071 Sabbath Schools; 1332 Teachers; 30,307 Scholars; 334 Preachers.

Salaries.....	Rupees 30,307
Amount given by the people .....	" 5,622
310 Bible Women and Colporteurs, paid.....	" 14,880
Amount given by the people .....	" 1,450
Students in boarding and high schools: boys, 1685; girls, 1337. 778 Day Schools with 20,000 pupils.	
Total expense of schools.....	Rupees 108,431
Paid in fees.....	" 30,624

TOWN OR VILLAGE.	Population of Chinese.	NAME OF CHURCH.
TOTALS.....	486,000 1842	
Atany—First Church.....	25,000 1842	Sin-ko-e (1856).
Second Church.....	25,000 1842	Tek-chiu-kha (1860).
Girls' Boarding School.....	.....	
Boys' Boarding School.....	.....	
Middle School, Boys'.....	.....	
Womans' School.....	.....	
Womans'.....	.....	
Ang-tung-thau.....	1862 1862	Hong Snn (1870).
Te-thut.....	..... 1862	
Tiong-nan.....	50,000 1860	
Te-ki-o.....	..... 1863	
Eng-hang.....	..... 1870	Tong-an (1871).
Pon-thau-chhi.....	.....	
Kang-thau.....	.....	
Kio-thau.....	.....	
Sio-ke.....	..... 1876	O-kang (1886).
Sio-ke Girls' School.....	40,000 1875	
Sio-ke Womans' School.....	.....	
Tao-to-ten.....	..... 1880	
Son-pi.....	..... 1889	Sio-ke (1881).
E-che.....	..... 1883	
Peng-ho.....	..... 1893	
Pou-u.....	..... 1893	
Ko-kiu.....	..... 1892	Pon-a (1893).
Thao-ke.....	..... 1884	
Lan-shu.....	4,000 1872	Chi-lam (1893).
Thia-pu.....	30,000 1871	
Son-sia.....	..... 1872	Thian-san (1881).
Chang-shu.....	..... 1866	
Chang-chia.....	15,000 1870	Chiang-chiu (1871).
Chao-pa.....	.....	
Chiao-hue.....	12,000 1880	Chio-be (1870).
Han-ang.....	..... 1830	

Preaching Places.		Organized Churches.		Churches Entirely Self-Supporting.		Adherents.		Communicants.		Added by Conversions during Year.		Average Congregation.		Sabbath School Teachers.		Sabbath School Scholars.		Church Buildings Owned.		Preachers' Houses Owned.		Pastor's Salary.		Rent.		Other Expenses, In- or Out of Evangelists, etc.		Total Expenses.		Paid by the People (Church).		Other Local Receipts.		Granted by the Board or Society.		Salaries of Bible Teachers, and Evangelists.		Contributions to Home and Foreign Missions.		Contributions to Building Funds.		Total Native Contributions, including for Schools.		Granted by Society, Church, and School Buildings.		Students for the Bible Training.		Boys in Boarding Schools.		Girls in Boarding and High Schools.		Number of Day Schools.		Boys in Day Schools.		Boys in Day Schools.		How many are Christians.		How many united with the Church.		Foreign Teachers or Missionaries employed (Men).		Foreign Missionaries employed (Women).		Native Teachers.		Native Teachers (Women).		Salaries of Native Teachers.		Rent.		Other Expenses.		Total Expenses.		Received in Fees.		Native Contributions for Schools.		Other Local Aid.		Granted by the Board or Society.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546	547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567	568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588	589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651	652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672	673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693	694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714	715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735	736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756	757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777	778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998	999	1000

# ADDITIONS TO THE REPORT OF THE COMMITTEE.

The following additional facts relating to the medical work and printing establishments have been gathered from the returns:

## MEDICAL SUMMARY.

COUNTRY.	MISSION BOARD.	No. of Hospitals.	No. of Beds.	No. of In-Patients.	No. of Dispensaries.	No. of Out-Patients.	Receipts in Fees.	Other Local Receipts.	Grants by the Society.
CHINA:									
Kalgan.....	American Board.....	1	15	2	2,216	\$150	\$124	\$.....	810
Pang Chuang	".....	1	516	1	8,327	.....	.....	.....	1,238
Chung King..	Methodist Episcopal.....	1	75	495	2	9,166	913	346	927
Chinan-fu...	Presbyterian, U. S. A.....	1	30	121	2	9,713	300	.....	707
Wei Hien....	".....	2	20	365	2	15,307	60	.....	75
Hang Chow...	" U. S.....	1	56	469	..	3,232	252	.....	2,196
Amoy.....	Reformed Church America....	1	56	469	..	3,232	252	.....	2,196
Nanking.....	Foreign Christian Missionary Society.....	1	75	119	3	8,479	221	114	1,203
INDIA:									
Arcot.....	Reformed Church in America..	1	40	565	1	9,826	.....	Gov't	.....
Raturi.....	American Board, Marathi.....	1	75	495	2	9,166	913	346	1,238
Madura.....	" " Ceylon.....	3	30	1,947	4	68,911	1,100	8,422	2,532
Jaffna.....	" " ".....	1	30	1,947	4	68,911	1,100	8,422	2,532
N. W. Prov..	Methodist Episcopal North India Conference.....	4	48	367	5	19,604	256	1,560	3,500
Saharanpur.	Presbyterian in U. S. A.....	1	10,000	.....	1	6,000	.....	300	1,232
Ferozepor...	" " ".....	1	5,942	.....	1	5,942	.....	.....	.....
Ambala.....	For. Christian Missy. Society..	1	3,843	.....	1	3,843	.....	.....	.....
Hurda.....	American Baptist Missionary Union.....	1	.....	.....	1	.....	146	.....	160
BURMA:									
Sandoway...	American Baptist Missionary Union.....	1	.....	.....	1	100	.....	.....	200
.....	American Baptist Missionary Union, Sgaw Karen.....	1	.....	182	1	4,675	693	1,205	320
Talaing.....	American Baptist Missionary Union.....	1	6	49	1	1,000	1,545	.....	.....
EGYPT.....	United Presbyterian Church of North America.....	1	.....	.....	1	13,641	\$1,006	.....	\$740
SYRIA:									
Tripoli.....	Presbyterian, U. S. A.....	1	.....	.....	1	5,000	88	.....	304
TURKEY:									
Cesarea....	American Board.....	1	8	106	1	4,853	902	.....	.....
Mardin.....	" " ".....	1	10	50	2	5,135	843	.....	.....
PERSIA:									
Hamadan...	Presbyterian, U. S. A.....	1	45	332	2	4,000	386	.....	572
Oroomiah...	" " ".....	1	45	332	2	7,500	585	.....	1,794
AFRICA:									
Leopoldville	American Baptist Missionary Union.....	1	10	.....	1	3,000	Eggs, fowl and a little fish.	.....	.....

## GENERAL STATISTICS FOR JAPAN,—1894.

Number of Protestant societies,		29
Number of foreign missionaries (including 210 single women),		625
Stations where foreign missionaries reside,		133
Out stations,		750
Organized churches,		364
Self-supporting churches,		91
Partly self-supporting,		270
Baptized adult converts (in 1894),		3,422
Number of church members,		39,240
Boarding-schools for boys,	20	Scholars, 1,559
Girls' boarding-schools,	51	Scholars, 2,744
Day-schools,	103	Scholars, 5,280
		Total, 9,215
Sunday-schools,	804	Scholars, 29,957
Theological schools,	20	Students, 353
Bible-women schools,	5	" 209
Native ministers,	258	Helpers, 536
Money contributed,		\$72,217

CONTRIBUTIONS OF THE CHURCH OF CHRIST IN JAPAN  
FROM SEPTEMBER 1, 1892, TO FEBRUARY 28, 1894.  
ENROLLED MEMBERSHIP, 11,693.

For current expenses of the Churches, etc. . . . .	\$19,248.125
For missions (Home) . . . . .	2,174.982
For charities . . . . .	534.216
Funds contributed by women's meetings and societies . . . .	740.130
Total . . . . .	\$22,697.453
Amount received from Missions . . . . .	11,168.401

## PRINTING ESTABLISHMENTS.

COUNTRY.	MISSION PRESSES.	Establishments.	No. of Pages Printed during Year.	No. of Pages Printed from beginning.	Scripture—Portions printed.	Other Books Printed.	Expenses of Running Press	Sales for Year.	Grants by Society.
JAPAN:									
Tokyo . . . . .	Methodist Epis	1	2,676,407	.....	1,000	165,100	.....	\$1,972	.....
CHINA:									
Shanghai . . . .	Presbyterian..	1	36,702,967	.....	81,900	211,720	Self-s	up po	rtng
SIAM:									
Bangkok . . . .	Presbyterian..	1	.....	.....	.....	.....	\$2,460	1,600	\$ 860
LAOS:									
Chieng Mai . . .	.....	1	.....	.....	.....	.....	.....	.....	200
BURMA:									
Sgaw Karen. . .	American Bap.	1	.....	.....	.....	.....	1,068	1,212	.....
Miss. Union . . .	.....	1	.....	.....	.....	.....	.....	.....	.....
INDIA:									
North India. . .	Conference M.	1	107,205,191	.....	.....	827,500	16,400	.....	600
E. Church . . . .	E. Church . . .	1	.....	.....	.....	.....	.....	.....	.....
PERSIA:									
Orooomiah . . . .	Presbyterian..	1	813,000	131,855,000	.....	4,800	920	137	792
SVRIA:									
Beirut . . . . .	Presbyterian..	1	22,071,072	.....	30,573	44,750	Self-s	up po	rtng
MEXICO:									
Mexico City. . .	Presbyterian..	1	2,170,920	.....	.....	.....	4,386	420	3,946
BRAZIL:									
Bahia . . . . .	So. Bap. Conv'n	1	2,500,500	7,000,000	.....	.....	500	.....	.....

# FINANCIAL SUMMARY.

IN NATIVE CURRENCY.

61

OBJECTS FOR WHICH MONEY WAS CONTRIBUTED AND APPROPRIATED.	Totals Expended.	Contributed by Native Congrega- tion, includ- ing Home Mission Fund.	Paid in Fees. Paid for Board Sales of Press	Contributed by Foreign Residents, Missionaries and Govt. Grants, Spec- ial Funds.	Granted by Board or Society.
For Salaries of Settled Pastors.....					
" Other Preachers and Evangelists.....					
" Rents, Repairs, Insurance and Taxes on Church Buildings and Preachers' Houses ....					
" Other Church Expenses.....					
<i>Total Church Expenses.....</i>					
For Bible Women and Colporteurs.....					
" Itinerating Expenses (Native Workers).....					
<i>Total.....</i>					
For Purchase and Erection of Church and School Bldgs.....					
For Day Schools--					
Teachers' Salaries (not including missionaries)..					
Rents, Repairs, Taxes and Insurances.....					
Other Expenses.....					
<i>Total.....</i>					
For Boarding and High Schools, and Colleges.....					
Teachers' Salaries (not including missionaries) ..					
Rents, Repairs, Taxes and Insurances.....					
Other Expenses.....					
<i>Total.....</i>					
Totals for Church, Evangelistic and Educational Work (Native Work).....					
For Other Native Contributions: Church Benevolence, Support of Orphans, Foreign Missions.....					
" Hospital Buildings.....					
" Hospital and Dispensary Expenses.....					
" Printing Press Expenses and Supplies.....					
" Mission Residences and Station Buildings.....					
<i>Totals (in Native Currency).....</i>					
Appropriations for Missionaries' Salaries, Travel, Mission and Station Expenses, and itinerating, etc., (in U. S. Gold.)					
<i>Total Contributions and Appropriations (in U. S. Gold.)</i>					



CHURCHES.		BUILDINGS.	
	Granted by Society for purchase or erection of Church and School Buildings.		Only contributions from native sources should be included in this column.
	Contributions to Building Funds.		
	Separate School Buildings Owned.		
	Preachers' Houses Owned.		
	Church Buildings Owned.		
	Contributions to Home Mission Fund.		
	Salaries and Expenses of Bible Women and Colporteurs.		The items in this column can be severally started * when contributed in whole or in part by native church.
	Granted by the Board or Society.		
	Aid from Foreign Residents and Missionaries.		Last year termed Other Local Aid.
	Paid from Home Mission Fund.		Last year not noted.
	Paid by the People (Congregation).		
	Total		
	Church Expenses.		
	Other		Care of premises—light, books, etc.—should be paid for by the congregation.
	Church Expenses.		
	Repairs, Taxes and Insurance of Churches and Preachers' Houses.		The items in this column should only in exceptional cases be paid out of the Mission Funds.
	Preachers' Salaries.		The returns from the various Missions show that nine-tenths of those employed as native Evangelists are doing pastoral work. Pastors and Evangelists are both included in this column under the general term preacher.
	Number of Preachers and Evangelists.		Where there are more than one paid preacher in a place the salary of each should be entered separately in the next column.

The importance of accurate statistical information can hardly be overestimated. Many details, however, which are of great importance to the local church or district (the word "district" is used here to cover the area ordinarily included in a "conference," "diocese," or "presbytery") would simply fill up and confuse a General Tabular View sent to the home church to be published in the Annual Report. For example: on the Tabular View are columns for "Communicants" and for those "Added by confession during the year," while the local church or mission also wants to know how many persons joined each church by certificate; how many removed; died; were suspended; how many adults and how many children were baptized. For schools the mission would want to know the total enrollment and daily attendance at each place; number of boarding scholars and free boarding scholars, and other details. In the medical work it is sufficient for the purposes of the Tabular View to state the number of in-patients and out-patients treated, though other details are desirable; but the hospital records usually show how many were men, how many women, diseases, number of visits, etc.

SUMMARY.	
Total Native Contributions.	Include—Contributions to Church Expenses, Home Mission Fund, Building Fund, Native Contributions to Schools (not including fees), and Other Native Contributions.
Other Native Contributions.	Church Benevolence—Support of Orphans, Foreign Missions.
Granted by the Board or Society.	Special Funds, such as Interest on Endowment Funds and Scholarships not given through the Board, should be included here.
Contributed by Foreign Residents, Missionaries and Government Grants.	
Native Contributions for Schools.	Tuition and Board.
Received in Fees.	
Total School Expenses.	Expenses of Boarding Department should be included in this column.
Other School Expenses.	
Rents, Repairs, Taxes and Insurances.	The distinction between American or European Missionaries and Teachers is technical, and carries no implication as to character or missionary purpose.
Salaries of Teachers, Not Missionaries.	
Native Teachers (Women)	
Native Teachers (Men).	
Foreign Teachers, or Missionaries Employed (Women).	
Foreign Teachers or Missionaries Employed (Men).	

The Committee has been careful to ask for no information excepting such as is essential to the wise administration of the funds passing through the hands of the boards and, of course, to those representing the board or society on the mission field. The end sought by the Committee is to fix the responsibility for church and school support upon "groups of Christians," "single circuits," or "organized churches" as a unit.

It is suggested, therefore, that in putting down the names of the towns and villages they should be grouped by circuits or by their relation to other towns and villages, constituting one organized church rather than entered alphabetically.

The details for each meeting-place should be given as far as asked; but this will depend entirely upon how the local records are kept. If the Mission or Station has the totals for the several columns, but not the details for each place, the correct totals should be put down and the details as far as ascertained.

## SUGGESTIONS AS TO METHODS OF SECURING SELF-SUPPORT.

1. Each Mission should appoint a Committee on Self-Support.
2. Villages or towns where Christians are resident should be associated together by means of some form of preliminary organization, including a sufficiently large circuit to assume at least one-half the support of a native preacher or pastor. It should be the duty of this preacher or pastor to establish meeting places within his circuit, within reasonable distance of the home of each Christian, for the holding of regular Sabbath services, to be presided over, when he is absent, by some other suitable person. He should also encourage the formation of classes for weekly Bible study and prayer, conducted by the people themselves. He should visit each meeting place in regular rotation, giving preference only to the points most accessible to the larger portion of his supporters.
3. Quarterly or yearly conferences with representatives from all the meeting places in a circuit should be held, to which all the church members within the circuit should be invited. At this conference a report from each meeting place should be made of the attendance, interest in the Word of God, amounts contributed toward church support, etc. Blank forms for making such reports should be furnished to someone at each meeting place, whose duty it should be to receive the collections and keep the records of attendance, etc.
4. Annual district gatherings of superintendents, pastors, preachers, evangelists, elders, or whatever they may be called, should be secured, if possible, where a general comparison may be made between the work accomplished and the results attained in the different circuits contiguous and included within a reasonable area.

## RULES SUGGESTED FOR ADOPTION BY MISSIONS GRANTING AID TOWARD PASTORAL SUPPORT.

1. No pastor or superintendent shall be permanently located over a circuit which is too small, or which for any other reason fails to furnish one-half of his support, or which does not report annually the gifts of the people toward church support.
2. The aid granted by the Mission toward a preacher's salary, or toward the pastoral oversight of a given circuit, shall diminish year by year at a definite rate to be stated in advance.
3. Whenever a grant is made, whether of greater or less amount than that given by the people, it shall be in some fixed proportion to the native contributions, and if the people fail to raise the amount pledged by them, the amount granted by the Mission shall be correspondingly decreased.

4. No grant shall be made by the Mission where the people uniting in the support of a preacher are unwilling to pledge themselves for an amount proportional to their incomes, the Mission to decide when this condition is met.

5. In exceptional cases, where it is deemed advisable to aid in the support of a preacher for a community of believers, evidently too poor or feeble to furnish any considerable portion of his support, a fair estimate should be made of their ability, and an agreement made between them and the preacher based upon such estimate, the Mission granting the balance necessary; provided that the Mission shall pay out the instalments of its grants only as the people first pay in the instalments of the amount pledged by them, and that the Missions shall diminish its proportion of the whole with the increase of the congregation.

NOTE.—Where methods are already in more or less effective operation, these rules are not to be interpreted as requiring that such methods shall be discontinued, but that they be improved upon, if possible, and vigorously prosecuted. Nor should these rules be applied to street chapels and the systematic visitation of villages during the period of evangelization, say for the first ten years, or until such a time as converts shall have been gathered and instructed as to their duties and privileges.

The application of these rules and principles should be made with kindness, patience and discrimination, though with impartiality and firmness. There is danger that in adopting new rules abruptly, without giving our native brethren time to appreciate the reasons for the change, they may become discouraged. In all things we should so labor as to support the weak and "remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

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## LETTER

FROM THE CONFERENCE OF REPRESENTATIVES OF FOREIGN  
MISSION BOARDS AND SOCIETIES IN THE UNITED STATES  
AND CANADA, HELD IN THE CHURCH MISSIONS HOUSE,  
NEW YORK, FEBRUARY 14, 1895.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.  
AMERICAN BAPTIST MISSIONARY UNION.  
FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.  
FREE BAPTIST MISSIONARY SOCIETY.  
SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.  
FOREIGN CHRISTIAN MISSIONARY SOCIETY (DISCIPLES OF CHRIST).  
MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE U. S. A.  
BOARD OF FOREIGN MISSIONS OF THE GENERAL SYNOD OF THE EVANGELICAL  
LUTHERAN CHURCH IN THE UNITED STATES.  
MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.  
BOARD OF MISSIONS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.  
MISSIONARY SOCIETY, METHODIST CHURCH IN CANADA.  
GENERAL MISSIONARY BOARD OF THE FREE METHODIST CHURCH.  
BOARD OF FOREIGN MISSIONS OF THE METHODIST PROTESTANT CHURCH.  
BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH  
IN THE UNITED STATES.  
FOREIGN MISSION COMMITTEE, PRESBYTERIAN CHURCH IN CANADA.  
BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN AMERICA.  
BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS OF THE REFORMED CHURCH  
IN THE UNITED STATES.  
BOARD OF MISSIONS OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH  
AMERICA (GENERAL SYNOD).  
REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA (SYNOD) BOARD OF  
MISSIONS.  
MISSIONARY SOCIETY OF THE UNITED BRETHREN IN CHRIST.  
BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF  
NORTH AMERICA.

"TO THEM THAT HAVE OBTAINED A LIKE PRECIOUS FAITH WITH  
US IN THE RIGHTEOUSNESS OF OUR GOD AND SAVIOUR JESUS  
CHRIST." ESPECIALLY TO THOSE CHURCHES WHICH HAVE  
BEEN ESTABLISHED THROUGH THE INSTRUMENTALITY  
OF THE AMERICAN MISSIONS.

*Brethren in the Lord:*—For three successive years we have met in the city of New York to confer together about the best methods to pursue in our Mission work, that the truth as it is in Jesus may speedily and effectually be made known to all mankind. At our meeting in January, 1894, a committee was appointed to ascertain, as far as practicable, what were the amounts contributed by the members and adherents in the churches dependent upon or co-operating with our various Missions, as compared with the amounts sent by the Christian people in America to aid in maintaining regular church services and pastoral oversight in the same districts.

The results of the inquiries made by this committee were partly set forth in its report to the Conference held in New York, February 14, 1895. After a full discussion of this subject it seemed good to us, as in so large a sense representing the whole Christian Church in America, to send you a joint letter.

But before going further we desire to express our thankfulness to God and our joy that so many souls have been born into the kingdom of His dear Son through the preaching of the Gospel by the missionaries sent forth by our churches, and that so many from among yourselves have received grace to suffer persecution for His Name's sake, and to testify to your own people of the wonderful love of God for men. We would assure you of our earnest prayers on your behalf, and of our deepest sympathy with you in your trials and struggles to live a godly life. In nothing, however, have we so clear an evidence of your love to Christ as in your readiness to deny yourselves even the necessities of life that you may be fully instructed out of His Word.

We seek for you the *best* things we have ourselves. Next to the Gospel of salvation through our crucified and glorified Saviour we

esteem the institution of His Church as His chosen instrument for the preservation, defense and dissemination of the Gospel. It is the distinct aim of all our Societies to plant a *native church*, drawing its material support entirely from the native community, which will be ministered, to by a native pastorate, and be self-supporting, self-governing and self-propagating. This we desire :

*First:* For your own sake. We believe your own spiritual strength and growth in grace will depend largely upon your effort and liberality in supporting your own churches, each member bearing his part according to his ability, and on your having pastors, evangelists and teachers of your own, sharing your burdens, sympathizing with your trials, and responsible under God to you alone, and not to the people of a foreign country. Our great desire is to see in every land, not an American church or a foreign church of any sort, but a church native to the soil, growing from its own root, and deriving its support from the people among whom and for whom it exists. Our various missions have, in some cases for a long series of years, devoted time and money to this end, and now find themselves burdened, beyond what might reasonably be expected, with the care of churches that should by this time be able to walk alone. We feel that we must more and more withdraw from responsibility for established work to a relation of simple co-operation in church extension and education. We fear that some of these churches have been injured in their growth and spiritual life by receiving too much aid from abroad. It can hardly be doubted that the maintenance of their former worship entailed far heavier burdens than any that would be made necessary by the full support of the Gospel and the Church.

*Second:* We desire it for the sake of your own countrymen, who are yet in ignorance of Christ and His salvation; their numbers and their needs are great. For the supply of those needs, by the knowledge of the Gospel, they must depend on you more than on us. They are near you—all about you. You know them as we do not and cannot. You are bound up with them, as we are not, by many personal ties. They will hear you as they will not hear us. But so long as you continue to depend on us, will they not continue to regard the religion of Christ as a foreign religion, and your pastors and preachers as the paid servants of the missionary? Do not multitudes so regard them now? We have reason to believe that this has often stood in the way of the progress of the Gospel. You and you only can remove this impression and so contribute to the spreading of the Gospel among your neighbors.

*Third:* We desire it for the world which still lies in darkness. There are hundreds of millions of men and women who have never yet heard of Christ and His salvation. Christian love demands that

all disciples of our Lord unite in efforts to bring the Gospel speedily to these. The gifts of Christian lands ought not much longer to be bestowed on the regions already visited with the Gospel, but should be set at liberty to seek new and destitute fields, that the gracious light of God may be shed on the dark places of the earth. In this spread of the Gospel it is for you to bear a share with all other Christian people. This you can do in two ways: first, by more energetic and self-sacrificing efforts to provide for yourselves you can relieve the Mission funds that now come to your aid; second, you can give of your substance to these larger missionary operations, and so pass on to others the blessing that has freely come to you.

We do not speak without experience in this matter. This is the way in which our own churches have been built up and been enabled to take a part in evangelizing the world. Many of their members are poor in this world's goods, but rich in faith, and out of their poverty count it their privilege and joy to help on the work of the Lord. The larger part of the money we receive and use comes from these. If, therefore, you have sometimes thought that some of our missionaries have said too much about self-support and your duty to give the Gospel to others, we assure you that in so doing they represent the matured convictions and the practice of those who sent them. Be assured, also, that in sending you this message, we do not intend to withdraw from you, in any degree, our sympathy and prayers, nor such measure of help as it may be necessary for you to receive and for us to render. We lay this burden of our hearts on yours—not to rid ourselves of it, but that you may share it with us. We beg you to think seriously of it, pray much over it, speak with one another about it in private and in your public assemblies, and resolve, in the fear and with the help of God, to do all that you can. We know well that it cannot be done without much labor and sacrifice, often painful to the flesh. But we believe you will be blessed of God in doing it, in your own souls, in your church life and growth, and in the part you may thus have in glorifying our common Redeemer and in saving this lost world.

And, now, commending you to God and to the Word of His grace, which is able to build you up and to give you an inheritance among them that are sanctified, we are, in behalf of the Conference,

Yours in Christ,

JUDSON SMITH, *Chairman.*

S. L. BALDWIN,

SAMUEL W. DUNCAN,

WILLIAM DULLES, JR.,

HENRY N. COBB,

W. HENRY GRANT,

*Committee on Self-Support.*





PRESS OF FLESS & RIDGE PRINTING CO.  
FIFTH AVENUE, NEW YORK.

# SELF-SUPPORT

— ON THE —

# MISSION FIELDS.



REPORT OF A  
SPECIAL COMMITTEE AT THE ANNUAL MEETING  
OF THE  
AMERICAN BAPTIST MISSIONARY UNION,  
SARATOGA SPRINGS, N. Y., MAY 29, 1895.

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PRESENTED BY  
REV. HENRY F. COLBY, D. D.,  
CHAIRMAN.

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PRINTED BY ORDER OF THE UNION.  
BOSTON, 1895.



## Self Support on the Mission Fields.

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Your committee, appointed to consider the progress made by our missions in the matter of self-support and the desirableness of further advances in that direction, respectfully submit the following:—

The inquiry which we have been directed to make is manifestly one of the greatest practical importance. The Lord of missions expects his stewards not only to be zealous and wise; not only to seek his glory but to seek it in the most aggressive and effective way. The slow progress made toward self-support by many missions, conducted by different denominations, has been awakening of late serious consideration. Has the amount of expenditure from this country on missions long established been consistent with our duty to "the regions beyond"? Has the distribution of funds been so economically made as to go the farthest in developing the native churches and making them centres of light and power? Have these not sometimes been financially aided to such a degree as to retard their spiritual growth? These questions are receiving much attention from the "Conference of the Officers and Representatives of Foreign Mission Boards and Societies." Steps have been taken by that Conference looking to more complete returns of statistics from all the fields and to some agreements as to policy and rules so as to secure harmony of action in this matter. Modern methods of doing business emphasize the necessity of economy in missionary management. Modern facilities for travel are bringing our missions more and more under the scrutiny of visitors, and a protracted period of financial depression is forcing these questions upon our Executive Committee and upon our missionaries abroad. Perhaps we shall find that in this way God is using some of the trials of his servants, in their work for him, to work out much greater good. The agitation of this subject, however, affords no excuse for narrowness or parsimony on the part of the churches in this country. It is in order that they may be encouraged to make much larger offerings, by the assurance that these will be most wisely spent, and not to sanction any withholding of the Lord's money, that such inquiries as that now before us should be entertained.

*Let us turn first to the statistics!* Let us compare those published in the report of the Union for 1884 with those printed ten years later, in 1894. By dividing the amounts of money, which the Christians in the different missions are reported to have contributed, by the number of church members, we can obtain *the number of cents given, on an average, per member*. A comparison of these figures, carefully made from the two reports, ought to

show whether or not progress has been made toward self-support in the ten years. We present the following table of results:

1884.	1894.
All Burma gave 108 cents per member.	155 cents per member.

This indicates an increase towards self-support of nearly one half. Now taking seven of the oldest and largest missions in Burma, we have:

	1884.	1894.
Rangoon . . . . .	21 cents per member.	158 cents per member.
Moulmein . . . . .	34 " " "	139 " " "
Tavoy . . . . .	33 " " "	105 " " "
Heuzada . . . . .	165 " " "	182 " " "
Toungoo . . . . .	90 " " "	77 " " "
Shwegyin . . . . .	107 " " "	163 " " "
Bassein . . . . .	175 " " "	169 " " "

It will be observed that in most of these cases the figures show most gratifying advances. In Rangoon the increase was nearly eightfold; in Moulmein, fourfold; in Tavoy, threefold (and this, although the number of members in Tavoy had decreased, through the emigration of Karens to other parts of Burma and from other causes, from 1,202 to 1,019).

There was an increase in all of the seven missions, except Toungoo and Bassein. In Toungoo, a decrease of thirteen cents per member; in Bassein, a decrease of six cents per member. But it must be remembered that it was about the time of the first date chosen by us that the Bassein Karens raised very large amounts for special purposes, particularly 50,000 rupees for the Ko-thah-hyu Memorial Hall. If we would leave that out of the account, there would doubtless be shown a large advance in the percentage per member in this mission also. Even according to our figures, it gave in 1894 the largest number of cents per member of any of the seven missions here mentioned except Heuzada, which had risen from 165 cents to 182 cents, per member.

Let us remember also with gratitude the splendid example which, in the matter of self-support, was early set by the Bassein mission under the guidance of the Missionary Abbott and which has been maintained by his collaborators and successors. In 1848 when they reported thirty-six churches, 4,341 members in Bassein and Arakan besides 5,124 unbaptized Christians, there were expended, upon all these, of money from America, aside from the missionary's salary, only 300 rupees. Every one of their chapels had been built by themselves. In that year also, the ordained native preachers relinquished the pittance previously donated by the Missionary Union for their support. They adopted the watchword, "Native pastors to be supported by native churches"; and for forty-five years they have taken no backward step from that position. In 1851 they organized their own Home Mission Society, maintaining native itinerant evangelists and sending some of their own number to distant parts to preach the gospel. In 1854, they resolved they would ask no more money from America, except for books and schools and, of course, the salaries of the American missionaries. Thus, in nineteen years from the time when they first heard of Christ, they were ready to undertake the entire support of native preaching in fifty churches and among the heathen around them; and since then, they have built and endowed their fine educational institution. This case has attracted the attention and the praise of the friends of missions of all denominations, and the figures which we have just given, showing the offerings of these and other Christians in Burma for 1894, are surely occasion for devout congratulation.

Mr. W. Henry Grant of the Presbyterian Board of Missions, commenting at the recent Conference upon the statistics which had been received said: "Perhaps the first on the list is the magnificent showing of the Burma Missions of the Baptist Missionary Union. The

deductions from such returns as these would naturally be that self-supporting churches are possible in all mission fields, as the Burmans [I suppose he meant chiefly the Karens of Burma] cannot be considered of all people either the most industrious or peculiarly affluent."

Returning now to our figures:

	1884.	1894.
Assam gave.....	11 cents per member.	33 cents per member.
A threefold increase!		
	1884.	1894.
The Chinese gave.....	15 cents per member.	28 cents per member.
Nearly double!		

Remember that in China the converts are relatively poorer than in Burma. Dr. Ashmore also tells us that many of the Chinese support their preachers directly, by contributions which are not reported. If we knew the value of these, it would enlarge the figures here given.

	1884.	1894.
The Telugus.....	8 cents a member.	3 cents per member.

This of course, looks like a great decline. But we must remember that the recent vast gatherings on this field were chiefly from extremely poor people. We are also informed that the Telugu Christians contribute to the support of their preachers and teachers largely in kind (in rice, etc.), and that the value of these gifts is not really known. From the few instances where they have been reported, it is thought at the Missionary Rooms in Boston that, if they were fully reckoned in, it would be found that the Telugu Christians really give about 100 cents a member, which in the circumstances is very encouraging.

	1884.	1894.
Japan reported. . . . .	75 cents per member.	32 cents per member.

Why should the converts from that people give only one half as much per member as the people in Burma? And why should there be such an apparent falling back from what they did give? There may be explanations of this, but it would seem that the Japanese converts, with all their zeal, have not been forward in the matter of giving. We are told that the missionaries are trying to rectify this, and that the report this year is better.

	1884.	1894.
Sweden.....	214 cents per member.	309 cents per member.
Germany, Russia and Denmark.....	278 cents per member.	277 cents per member.

In this last case the large increase in numbers has been from the poorer people. We can compare the statistics of the new missions on the Congo in Africa, for four years only.

	1890.	1894.
They reported.....	19 cents a member.	40 cents a member.

Now, let us take another line of inquiry. Has there been a growth in the proportion of self-supporting churches to the whole number of churches on these foreign fields? In all Burma the self-supporting churches increased from less than one half of the whole number in 1884 to three-fifths in 1894. (It is better still in 1895.) In Rangoon from 80 in 96 churches, to 103 in 110. In Moulemein, from 1 in 19, to 16 in 18. In Bassein, from 93 in 94 churches, to 124 in 125. In Henzada, from 6 in 59, to 27 in 52. In Assam, from 0 in 29, to 17 in 32. On these fields, at least, there was great growth in this regard.

Again: let us ask, what was the ratio in 1884 between the contributions on the foreign fields and the money spent on them from America, and was there an increase in this respect in 1894?



	1884.	1894.
Ali Burma gave \$1 to	\$4.44 from America.	\$1 to \$3.44 from America.
Rangoon " 1 "	47.63 " "	1 " 3.14 " "
Moulmein " 1 "	37.73 " "	1 " 8.27 " "
Tavoy " 1 "	20.24 " "	1 " 3.91 " "
Shwegyin " 1 "	2.42 " "	1 " 1.30 " "
Assam " 1 "	107.51 " "	1 " 36.62 " "
Chinese " 1 "	172.39 " "	1 " 173.27 " "
Japan " 1 "	104.32 " "	1 " 68.85 " "

It will be observed that, according to the reports, there is a great increase in the ratio of native contributions to the amount sent from this country in all these missions except those among the Chinese, where there has been a small decrease. Bassein gave \$1 to \$.77 sent from this country in 1884 (about the time they built the Ko-thah-byu Memorial Hall), but \$1 to \$1.24 in 1894. Similar but smaller drops in the ratio of native to American contributions in the case of Henzada and Toungoo are explained by special outlays for schools and houses paid by the Executive Committee at the end of the decade. We must remember also that more money must always be sent from America in proportion to native contributions in the case of a young mission, than in the case of an old one. Land has to be bought and buildings erected, besides missionaries' salaries paid, with little return at first. The poverty of recent converts from heathenism, affecting the figures in proportion to their numbers, has also to be taken into account.

The accuracy of such tables as we here present is also impaired by the incompleteness of the statistics as they are gathered from the missionaries. They were much more full at the end of the decade than at its beginning, and even then they were not without some omissions as to the contributions of the natives. If we had received a report of all the moneys raised in Burma and Assam, for example, in 1884, it would perhaps cut down the large apparent advances shown, in comparison, in 1894. As regards particular missions our figures are thus subject more or less to correction, but we see no reason why they may not be regarded in the main as reliable. There have certainly been great advances, for which we ought to thank God.

Now, in order that the good beginning so nobly made in several of our missions, may become characteristic of all, and that the progress everywhere may be more rapid toward self-support, *what must be done?* Your Committee suggest:

*First: That the true aim of foreign missions must be clearly discerned and constantly emphasized.* This is not simply the conversion of men and women by American agencies. If it were, the missionaries might well be disheartened. But it is the planting in every land of native churches, rooted in their own soil, self-supporting and reproductive. It is possible that simple evangelization may be carried on faster at first if this true aim receives little attention, but in that case the Christian religion will still be a sort of exotic plant, carried in flower-pots as it were, to cheer many homes, but never fully naturalized, never really planted and fruitful. The great hope for any land is not in continued mission work from abroad, but in the direct ministrations of native churches that have learned to stand alone. The first disciples must, of course, be made by missionaries, and a native ministry must be trained up. But that ministry should be supported by the people themselves. The missionaries should realize and constantly explain that they are only a transient means for getting Christianity started in the land. As truly adapted to that land as to any other, it is then to grow and multiply by its own inherent life. It is a bayam tree which reaches its branches outward and downward to find new places from which it may spring and spread. This is what the apostles expected of the churches they founded. A few visits to confirm their faith, the ordination of suitable elders, a few epistles; and then self-expansion without aid, while the founders went further on. It is hostile to this true idea of the growth of Christ's kingdom that native

Christians should be allowed to expect their American brethren to do anything whatever for them that they can do for themselves. Churches that are more or less aided by the Union must be constantly reminded that they have not reached their maturity. They must support their own means of grace and be personal witnesses for Christ, if they would prevent their unbelieving countrymen from despising their religion as a merely foreign one and charging their pastors with being merely "the hired men of the missionary." By releasing more and more of the American appropriations, and in due time by their own gifts, they must share with us the responsibility of sending the light to those who are still in utter darkness.

*Second:* Along with the constant inculcation of these principles, there should be a *modification of that excessive and sentimental pity* which is apt to be felt for the poor converts from heathenism when they are contemplated from the point of view of American civilization. Living in what we know seems great luxury to them, we may be tempted to say, "How can we press these humble toilers to give anything?" But we must remember the simple scale of living to which they have been accustomed, and that it is only *proportionate* giving that is urged. We must remember how much their heathen religion formerly cost them. Facts seem to prove that the burdens which these converts need to take up, come far short of those which they lay down. It is estimated, for example, that average low-caste heathen families in Southern India devote not less than two dollars a year to purely religious expenditure. Moreover, it is not despicable that native preachers should live on a higher scale than the most prospered of their congregations. In some cases by the aid they have received, they have been lifted, it is said, far above them. It is too much to expect of human nature that the churches will do their best in supporting their pastor, or that pastors themselves will so train their churches, if they have access to the missionary treasury. They must be told how Christianity in America built itself up without any considerable financial aid from other lands: how the fathers in our ministry shared the poverty of their people and eked out a living by personal toil, and how a large part of the money that is now sent from America is the accumulated offerings of those in humble circumstances. Too much help weakens character, especially when that help comes from those to whom no personal service can be rendered in return. Self-support means self-respect and self-development in the churches; but, as Dr. Mahie has pithily said, "To pamper the young convert is to poison his blood."

*Third:* Emphasis must be put upon the *extreme simplicity of the essentials of church life*. We are to plant in foreign soil the seeds, not the fruits of Christianity. We must discriminate between our religion and the accidents with which we are accustomed in America to associate it. It is not essential to a living and propagating church that it should have American architecture, American schools, American comforts. A church may be fashioned on the New Testament plan and be spiritually self-supporting although it is able to raise very little money or none whatever. A little band of believers can keep itself alive and useful if it will foster a spirit of mutual edification and will accept the rude leadership of the most competent one in its own circle. If it cannot have a simple building of native style specially to worship in, it can be a church in a man's house, as in apostolic days. We must accept the principle that the gospel and the church can live and grow anywhere where men can live. We must also believe the assertion that "With rare exceptions a body of converts in any land will be able to support all of their number who give credible evidence of a divine call to the exclusive work of the ministry in comfort equal to their own average of comfort." In some foreign missions (we hope not to any large extent in our own), the mistake has been made of erecting too expensive buildings, introducing too many American customs and adopting a scale of expenditure which the people themselves cannot be expected ever to assume and maintain. This, of course, awakens wonder in their minds, diverts their attention from the simple spiritual essentials of church life, discourages self-support and produces the impression that there are unlimited resources in America to draw from.

*Fourth:* It must be remembered that *self-direction*, to a large extent, and *self-support must go together*. The source of authority must be the base of supplies. If the preacher is not elected by the church but appointed by the missionary, then, the church will think, the missionary can take care of him. If the pastor is dependent upon the missionary and not upon his church, then he is apt to be too independent of his church and not anxious enough to build it up. We would commend the practice of the missionary's recognizing the autonomy of every church, however feeble, fostering its wisdom but never superseding its action nor ignoring the leadership of its pastor.

*Fifth:* The practice of some churches and missionary boards in this country of *contributing money designated for the support of native pastors on the foreign field should be discouraged*, unless it is clearly understood that such designation is merely suggestive and not imperative. Contributions should be sent to the treasury as much as possible without designation. The Executive Committee should be left free to spend all the money for the fostering, not the hindrance, of self-support abroad.

*Finally:* In those lands where the people are very poor some forms of *industrial education* ought to be maintained in connection with the mission schools, that the converts may be qualified to earn a better living. Is not this quite as important as for them to study arithmetic or geography? We are glad to note that in some places this instruction is successfully carried on, notably on the Congo and among the Telugus. Of course it must ever be kept subordinate to evangelization and religious development, but it is surely a legitimate method of helping those Christians to help Christ's cause.

Your committee feel that a fresh assertion of these principles by some action of the Union at this anniversary may be helpful to a large number of our missionaries who desire such an endorsement of their course. And, while we seek to apply these ideas abroad, let us all remember that there is also splendid opportunity for the application of some of them to our church life at home! Thou who sayest that the convert from heathenism or from some corruption of Christianity ought to give liberally to support the means of grace, to magnify the spiritual above the material and to extend the Redeemer's kingdom, *wilt thou not do the same?*

HENRY F. COLBY,  
W. A. STEVENS,  
JAMES L. HOWARD,  
F. W. BAKEMAN,  
*Committee.*

and Luther had to learn to wield it. Is God changed? Are men's hearts different? Is the Romish Church any other than she ever was? Are other forms of error less spurious than in Reformation days? Give your Panjabi warriors the only sword of which you can say "There is none like that."

But there is yet another class of weak Christians. These two are not vicious or evil or hypocritical. They are believers, and have honest intentions to remain such, but they are not strong.

Sometimes they are physically weak, sometimes their minds are dull. There education has been neglected, their moral perceptions have been blunted, they appear devout and in earnest one hour and the next commit some act characterized by an evident want of power to distinguish between their own property and their neighbour's, or by a want of a knowledge of what real truthfulness is, or by an angry quarrelsome spirit. You ask them sadly the reason of this conduct and the answer generally is "Bhul gaya."

Poor things! they mean well, and they are truly sorry for their mistakes, but within a week they are again in trouble, and they cannot see their misconduct in the light in which you see it. Why is this? Simply because you see it in the light of the Word, but their acquaintance with the Word is so scanty that it does not illuminate their conscience and actions in the same way as it does yours. The remedy for this is so simple, so exceedingly easy of application, that the wonder is we allow these "weaknesses" to go on as we do. These people need the Bible. Perhaps they cannot read, and they are either going to be two or three years learning or never learn at all. Some are too old to begin learning the Alphabet.

Get them into Bible classes under teachers who really know their Bibles, and let them have regular systematic teaching like Sunday School children, only let it be every day, and make them learn by heart a verse a day, and as soon as possible use them as teachers in your little heathen Sunday Schools. Let them be ever storing and ever giving out. I had a Bible Class a few years ago, many of the members of which were blind, and we all learnt in 18 months 68 Psalms in Urdu and any of us could say any of those Psalms straight off. Now women who have committed Scripture to memory like that are agents ready made (*provided always, of course, that they have been savingly converted themselves*) to help to begin the instruction of the utterly ignorant women and children from time to time added to our members. Who can doubt the immense benefit of this learning by heart even if only looked at from the point of view of the sweet pleasure it is to the mind to be thus stored, and the advantage of having a rich supply of expressions of prayer and praise to guide devotion and cause them to be actually "in words which the Holy Ghost teacheth." But we have also Scriptural authority for saying that storing Scripture in the heart is a remedy against sin.

"Thy Word have I hid in my heart that I might not sin against thee." There are excellent associations now-a-days for daily reading of the Scripture in union and for learning by heart. Let your weak Christians especially, join these. If they cannot read, let one who can, read to several others, and let every missionary who has the care of a compound or a home, make it an inviolable rule to hold Bible readings, *daily* if possible, to expect attendance as one of the rules of the place, and to make it so interesting and attractive that attendance shall never need to be enforced. One shrinks from giving too much personal experience, but some-

times it seems the most helpful way of making suggestions practical to others, so I will venture to tell the way in which we have sought to accomplish this Bible study for ourselves and our Christians. On Sunday and Friday we have a Bible class for the household, that is missionaries, assistants and medical pupils. Two courses are taken, one for Sunday, the other for Friday, perhaps Prophecy and Gospel History, or an Epistle. These two only are in English.

Then on four days a week the women get Bible classes held by the ladies in turn, on Sunday they get the special Bible Class connected with the Sunday School, and on Saturday evening an exposition with a prayer meeting which is open as far as they are concerned. When the other ladies and the pupils are away I have a plan of giving a "holiday course" to all the women and children at once, partly testing all by simple questions and partly taking fresh ground. The amalgamation of all ages is necessary in the emergency to save strength and time when workers are few. This year the course has been O. T. History from David to Malachi and the results of questioning have been most encouraging.

A plan like this means real hard work, but it is worth all the hardest toil we can give it to arouse and then encourage in every way, the ambition which we would to God had a place in every truly, changed, renewed heart to become a Hafiz or a Hafiza in His Blessed Word!

### INDIAN CHRISTIANS AND MISSIONARY EMPLOYMENT.

"WHAT KEEPS BACK OUR INDIAN CHRISTIANS FROM SEEKING MISSIONARY EMPLOYMENT, WHETHER IN ORDAINED OR IN LAY OFFICES."

By Dr. D. W. P. Datta, Civil Surgeon, Hoshiarpur.  
Read at the Diocesan Synod held at Lahore on Nov. 13th 1895.

Our remarks, in this paper, will be based chiefly on experience gained in connection with the C. M. S. Mission, the largest that the Church of England has in this Diocese.

In the next place, our quotations of C. M. S. policy will not be out of any written Code of Rules and Regulations, but out of impressions received by us in the course of conversations held with those who ought to know.

Now, that the question before us is a very important one, may be judged from the fact that missionary enterprise has been at work in this Province for nearly fifty years; and yet the number of Christians raised in it, is only a few thousands. The European Missionaries have done their best in trying to reach the people through the length and breadth of the country, preached to them incessantly, given them the Bible in their different vernaculars, and have established amongst them philanthropic institutions, such as Schools, Colleges, and Hospitals. And yet the masses seem to be as untouched with the love of Christ as ever! It is true that Hinduism and Mohammedanism of to-day are not the same as they were fifty years ago, and that Christianity has aroused in their votaries a great deal of spiritual unrest, as is indicated by the numerous attempts made by them to reform their religions and to make them appear something like Christianity, but this is not what we want. We want a quick and speedy realization of real peace by the millions of this country,



and that peace the religion of Christ alone can give. The question, therefore, which arises is, "What more should be done to lead the multitudes to the Great Giver of Peace—perfect Peace?" Amongst other things, the one clear and distinct answer, that comes is "Raise up an Indian army of Missionaries, perchance they may be able to present Christ more effectually." But alas! there seems to be an air abroad which breathes a different note, namely that the Indians are no longer mindful of the interests of their heathen fellow-countrymen and that in daily increasing numbers they are withdrawing themselves from all existing missionary endeavour! It is this alarm, more than any other, which has given rise to the solicitous question now before us, "What keeps back Indians from seeking missionary employment?"

To give this question a satisfactory reply, let us divide Missionary employment into

I. Employment as missionaries.

II. Employment as Agents of missionaries.

And now our reply is as follows:—

(1.) That the English Societies do not want Indians, in the higher appointments.

(2.) That in the lower appointments there is already an overcrowding; and

(3.) That the Indian Church is not able, of herself, to support missionaries of the English type.

Let us take these replies separately, and state in detail what they mean.

Firstly: that the English Societies do not want Indians in the higher appointments *i.e.* make them missionaries on an equality with those sent out from England.

The reasons for which this policy has been adopted are based on considerations such as the following:—

(1.) To appoint Indians as missionaries of England would be a misnomer. The English congregations will not know them at all satisfactorily to send them out as representatives of the English Church. England's missionaries must be none but Englishmen, country born or Colonial, men and women dedicated to the service of God from amongst themselves, in whom the churches can take and keep up an intelligent interest of a healthy progressive character.

(2.) The Societies in England feel that their own Missionary system, although conducted on very economical principles as far as Englishmen are concerned, would be a very expensive one for India to copy. They do not, therefore, wish to train up Indians in expensive habits. Out of a purely kindly forethought for the future welfare of the Indian Church, England wishes to place on India no other burden save the one of pure doctrine of Protestant Christianity.

(3.) To depart from this rule and to make exceptions *i.e.* to appoint a promising Indian, one here and another there, as a full missionary, it is considered, might give rise to discontent amongst his fellow-countrymen, serving in subordinate posts. As discontent among them would be a disastrous catastrophe to the whole organization of the mission, it has been decided not to make any exceptions, however urgently represented by local Missionaries.

(4.) Lastly, it is considered on the principle of "Prevention is better than cure," that it is advisable to keep out a foreign element altogether from the executive branch of the Mission organization, lest at any time, the foreigners being in the majority, should have everything in their own way, despite the protests of the real representatives of the Society.

These then are some of the grounds on which the English Societies, after prayerful and repeated considerations of the situation, have decided to decline to appoint Indians as missionaries on an equality with those sent out from England.

We have given these reasons, somewhat in full, for the benefit of our Indian brethren, who, from want of knowledge on the subject, are apt very often to view things rather uncharitably, especially against the missionaries. It is no fault of theirs that Indians are not admitted to this service. It is clearly the Societies, which have, in their wisdom, so decided to act. We also beg to draw the attention of our missionary brethren to this decision of the societies; for we are of opinion, although very humbly that they should not be constantly finding fault with Indians for not volunteering for a service which is not open to them. If the missionaries are not agreed with the Home people in this matter, let them first win the Societies over, and then when that is done, let them begin inviting Indian volunteers; but not till then.

In the next place let us consider how matters stand as regards employment under missionaries. About this there is no difficulty. On the contrary, we find that the service is overstocked, so much so that the Missionary would gladly part with some of his agents if he could conveniently do it. Many, fit or unfit, he has had simply to put on Mission work, because if he had not done so, they would have to starve. To relieve this congestion, many an officer of government has come forward to the rescue of the Missionary, and found suitable work for the convert elsewhere. Matters have improved so much recently, that there is a fair prospect now, of Christians making their own way in the world (with the help, of course, of the great philanthropist, the missionary) without their having to burden the mission with unskilled labour. This is a very healthy sign of progress indeed, but we must guard against this process of relieving the congestion, lest the missionaries be relieved altogether of their agents. In the past, mission service, in addition to being a service done to God, was also a very lucrative one, inasmuch as the converts, being the first drift, were generally single, had no families to support; living was cheap then, and, consequently, they had always a little surplus out of their pay to put by. Things have now altogether changed: large families have to be supported, children educated, provisions are dear, the English mode of living is in the running, and but little or no money to meet these extra demands. Where is their extra money to come from? Not from the mission treasury! Those therefore that are in need of this money go everywhere, compass heaven and earth, and rest not, until they find it. The number of such men is now yearly increasing, and, lest all should leave mission employ from sheer necessity, let us not overlook this contingency, but do something which will ensure the retention of a proper number of Indian assistants in mission service. That 'something' must not be an unreasonable crying-down of the agents. Their needs are real, and are increasing yearly; they must make suitable provision for their families and for the education of their children; and as to their trying to adopt English habits and customs, do what we may, so long as the English are in the country, and are the prominent leaders of fashion, English habits and customs will be considered the best. Leave alone the few native Christians that are in the country, it is not considered respectable now even among the non-Christians not to dress at least in semi-English clothes, and not to have houses fitted up

in semi-English style. What we beg to recommend, therefore, is to raise the scale of pay and privilege of Mission Agents, consistently with the demands of the age, and to meet this increased expenditure by making the number of posts available, fewer, and by making the conditions of service stricter than is the case now. It would be much better to have five contented Catechists than ten discontented ones. Give the present pay of the ten to five, and let the other five go and seek employment elsewhere. Nay! help them to get good secular appointments. Matters will improve very soon. Preaching will be done better, Church offertories will be larger, and prospect of independent pastorates and honorary missionaries brighter. Those who enter the mission service must be well-qualified for it. Let none be made preachers, except those who, beside passing the University Entrance Test, can also pass a good practical Theological examination, such as would stand them in good stead in the course of discussions with Hindu Pandits and learned Moulvis. We do not see any reason why a post carrying a salary of Rs. 100 per month should not have for its incumbent a University graduate. Let that be the pay of the Head Catechists. Let the second grade Catechist be an F.A. drawing pay at Rs. 60 and a third grade one, an Entrance passed candidate on Rs. 40 per month. These rates may be considered high, but when we come to think that there would be no pension, and not much promotion, we do not think they are very high. Besides even if they be considered high, we do not think anything less will attract respectable and well-educated men to take up work in the Mission. With due respect to many now in the service of the Mission, we are of opinion that there are several among them drawing pay at 20, 30, 50 Rs. per month, who are not fit to draw Rs. 10 per month elsewhere. The money spent on them we consider an utter waste. Why not get rid of twenty such, and appoint ten instead on double that pay, and get good work done?

Another thing that has to be attended to, is, to make mission service as certain as the mission itself. The present complaint is that mission service is most precarious, and it is felt by many that it is better to serve on Rs. 20 per month under Government, than on Rs. 40 in the mission, because there is no certainty of a worker remaining in appointment in the case of the latter. What is contended is, that in the mission there is no proper court of appeal, whereas in the case of the Government service if a dismissed Onaprahi thinks he has been unjustly dealt with, he can go up even to the 'Lat Sahib.' In the mission, a Head Master of a school may be summarily dismissed by one single man, with no court of appeal to check him. We are of opinion that as such a large number of men have to be employed in the subordinate posts of our missions, there should be an unbiased court of appeal for even the humble colporteur. Make sure, of course, at the time of appointing a man to any mission post, that he is not only a good Christian (a man who attends Church regularly, is a communicant and bears a good character generally, is not a drunkard is not immoral, not a fighter, and so on), but that besides being a good Christian he is in sympathy with mission work, and possesses suitable qualifications for that work. Having secured such a man, give him his rightful privilege of going to a court of appeal in case of any serious difference with his superior. The one may be as much in the right, as the other in the wrong, and it would be for the satisfaction of both parties to have a higher court to appeal to in such cases.

In the last place we have to consider our third reply

namely that the Indian Church is not able to support and organize an independent Missionary Society of its own, on English lines. This is owing to three reasons:

1. Infancy.
2. Small membership.
3. Impecuniosity.

As stated at the outset of this paper, the Punjab Church is not more than fifty years old yet, and until it can get over its infancy, it cannot be expected to do the work of a grown up man. The babes of which this assembly of infants consists, are still in their crying stage and have not yet got over the feeling of hurt received by them when turned out of house and home for embracing Christianity. The present attitude of the Punjab Church is towards internal growth, and requires a great deal of spiritual nourishment as well as temporal comforts, to favour that growth from within. It took England centuries before she realized her missionary responsibilities. India requires a few centuries, too. May the Lord grant it sooner. When once the Church has got over this infantine stage, has become grown up, quite round and plump, deep and strong spiritually as well as temporally, missionary heroes will begin to come out of her to go forth to preach and to conquer for their King.

But we must not for a moment think that the Indian Christians, infants though they are in the faith, are devoid of missionary instincts. No, gentlemen, those instincts are all there, although in an embryonic condition. It is true they have not yet learnt to become aggressive Christians, but then they are always able to do a great deal of defensive work. Daily are they taunted and persecuted for the faith which they have embraced, yet God enables them to stand all these attacks of the enemy, well, and while being thus on the defensive one is pleased to see every now and then, fine rallies taking place between the convert and his heathen antagonist (it may be a father, a mother, a sister a brother, or even some utter stranger) when instinctively the Christian stands all of a sudden on the offensive; and then one gets an idea of the power which God has placed in the regenerated hearts of His children. The folly and utter uselessness of heathenism are exposed in a simple manner, and Christ preached, heroically with loving entreaties. This kind of missionary work is going on daily in the country and forebodes well for the creation of regularly organized Missionary societies at the proper time.

But there are many amongst us who will impatiently say that the signs of the times clearly indicate that there is very little time more left to the Church before the return of her Master in glory. "We cannot, therefore," say they, "wait and allow the present opportunity to slip out of our hands. Our policy should not be one of waiting, but one of going forward, with the motto 'now or never.' To such our reply is, 'Brethren, certainly go forward; the Indian Church will go with you, but only as an infant. Expect not man's strength from an infant.'"

Our prayer is that God may soon make this young Church to grow strong in every sense of the word, in powers spiritual as well as temporal, and then raise up from her an army of valiant Missionaries, who will not only complete the conquest of India, but also go forward to the rest of Asia. That such will be the case, we have not a shadow of doubt. Let Hinduism and Mahomedanism tremble, and let their bondmen rejoice; for the company of saviours is coming, is on its way to release them, and to lead them on to the liberty land of Christian brotherhood. These saviours, or young



Buddhas of Christ, gentlemen, it has been given to England to raise in this country. May she succeed soon, and have for it not only the thanks of India, but also the "*Well done*" of the Master.

Finally, we wish to say a few words to those who have the desire and ability to proclaim the Word of God among their fellow countrymen, and who, on the one hand are unequipped to Foreign Societies as full Missionaries, and on the other hand have no Indian Society to enlist them, that they do the next best thing open to them. That 'next best thing,' gentlemen, is to take up any work that may be available under the Missionaries, be it the post of a Catechist, a Reader, a School Master, or even a humble colporteur, so long as that post affords opportunities for publishing the glad tidings of salvation through Jesus Christ. We cannot afford to allow difficulties of a temporal nature to make us stand aloof and have our talents buried under ground, or at least not made full use of. It is true that a century hence the Indian Church may be in a position to organize a Missionary Society of its own, or thirty years hence the Foreign Societies may change their present policy, and begin admitting Indians as full Missionaries; but of what avail will either of these probable occurrences be to the present lot of individuals, whose working day will all be over before that long-looked-for time? For us who are living in the veritable present, now is the time for action, if we wish to be up and doing. Woe be to us if we preach not the Gospel, when the Spirit calls us to do so at once. If, along with this call, God also sends us means wherewithal to feed and clothe us, i.e. means in the shape of salaries and allowances from the Missionary funds, we should be only too thankful to those good people who are willing to help us so liberally. We beg to say emphatically that on the part of the Foreign Missionary Societies, it is really a kindness to the Indian Christians to give them any work in the Mission, and thus enable them to take part in the grandest of all duties that God has given man to perform, even to help in the regeneration of the human race. For were the English Societies to employ no Indians at all in the Mission Field, it would be quite justifiable. The funds thus saved would be diverted towards the support of English Missionaries in other heathen lands. In such a case a very large number of Indians would be at once disabled and debarred from doing the kind of missionary work which they have now the opportunities for doing; and yet the last words of the Master are as forcibly addressed to them as to the members of any other Church.

Our advice, therefore, to our brethren of the Indian Church, i.e. to those whom God has anointed with the Spirit of Apostleship, is, that they take up gladly and eagerly any place the missionary can give them in the Mission Force, and look upon that post as the means of working valiantly for Christ. If such men become our Mission School Masters, our Readers, Catechists, Pastors and Evangelists, they will soon become the objects of joy and just pride of the Missionaries and the cause of immense rejoicing both in heaven and in earth, even by saving many souls also from the agony of death and hell. May the Lord enable many an Indian to come forward bumbly, and yet bravely, for this noble enterprise of Missionary work in India.

Those who cannot take up service under the Missionaries, should give voluntary assistance in every way possible i.e. by helping in Bazar preaching, by taking part in Sunday School, by delivering religious lectures, and by all other means that may be made available

from time to time.

May the Lord enable all to do, each man his part.

### A NOTABLE MOVEMENT IN JAVA.

BY MR. J. E. HUGGETT MEAKIN.

A very interesting work is in progress at Modjowarno, in the eastern end of this island, rendered all the more so by the fact that it is the outcome, not of a mission, but of a faithful life of a humble shopkeeper. Half a century ago, the son of a Russian colonist and a Javanese woman, who kept a rice shop in a nominally Mohammedan village, was converted in consequence of a dream that God had called him to evangelize the natives. This he forthwith commenced, and the Mohammedan teachers being aroused, he summoned them to a public discussion. Public opinion decided in favour of the Christian, whose disciples a large number at once became. Their teacher, Mr. Coolen, hesitated, however, to baptize the converts, but in a neighbouring town was found a German watch-maker, who was a Christian, who with success urged them to take this step, performing the rite for many of them.

But trials followed, and the converts decided to emigrate to another district, where, being freed from the superstition in which they had been brought up, they made a clearing in the forest, which, in the belief that it was haunted, had been left to the tigers. A hundred or so here established the Christian village of Modjowarno, and at their request the Dutch Reformed Mission sent them as teacher in 1851 Mr. Jellesma, whose modest hut, now the back part of a native pastor's house, I had the pleasure of visiting.

From this beginning has grown a prosperous settlement of some 2,500 Christians and their children, besides about a thousand more in eight out-stations. It was still more encouraging to learn that most of

#### THE CONVERTS BECAME CHRISTIANS.

There are eight ordained native preachers, who are supported by the local Church, which, in addition recently raised 16,000 gulden (£1,333), towards a total of 26,000 gulden (£2,166), expended on new church, school and hospital buildings, to which also the natives contributed all the locally-supplied material, and much free labour.

The hospital has recently been opened, but medical work has long been carried on by Mr. Krayt, who, though a layman from a medical point of view, was able to alleviate the suffering of many thousands annually, till Dr. Bervoets took over the work last year.

In the schools, with 725 pupils, no foreign languages are taught, not even Dutch, only Javanese and Malay, as the object is to strengthen the native Christian Church, not to Europeanise. Useful handicrafts are, however, included in the curriculum, and there is a special class for those who wish to become teachers. All the various buildings, including the homes of several native pastors and teachers, are grouped together in an unenclosed spot, through which a high road with a steam tram now runs, and the villagers feel that they are theirs, and make themselves at home throughout. Several such Christian colonies as this have been established in various parts of Java.

A very interesting sight was the kindergarden, the toys and exercises designed entirely by natives, and it was a great disappointment that clouds prevented this use of my kodak on them. Some of the youngsters played bamboo instruments and drums, to the tune of which the others went through their performances. The idea of letting natives thus employ their own



From the Conference of Representatives of Foreign Mission  
Boards in the United States and Canada.

To the Beloved Missionaries of the American Churches who  
are seeking to extend Christ's Kingdom on earth.

New York, April 2, 1896.

Dear Fellow-Workers:

Last year we sent a letter to the mission churches, communicating to our "Fellow Christians" in other lands our general agreement with respect to the broad principles relating to the independence of the native church. We were gratified at the general circulation given to that letter through your exertions in translating and transmitting its contents to the native churches; and recognizing that it was only an instrument, and that it required the force and skill of your hands to give it effect, we rejoice with you in its hearty reception and the beneficent results which appear to have followed.

You will be interested to learn of the strengthening conviction of the Conference 'that great hindrances are still wrought in the work of evangelization and of church development through the support given to native pastors and teachers without a due measure of responsibility and of contribution on the part of our native brethren.'

We believe that there is no question before our missions to-day so vital to progress as "How can we most practically secure self-support in our native churches?" There is an electric current which connects the church at home with the most distant station and the remotest congregation. The thrill of devotion on the part of Christian converts, even when their names and deeds are unknown, communicates an enthusiasm for missions to all who are directly engaged in the work, and by them is imparted to its supporters. Every native Christian who is doing and giving according to his ability is sustaining the forces which vitalize the whole Church. Every member who is doing nothing and giving nothing is draining the vitality from the living part of the body. It must therefore be our aim to cease aiding dead churches and cultivate the latent capacities and activities of the living.

To a large extent our foreign mission work commends itself to our church members at home, in proportion to the thoroughness and regulation of the administration on the field.

We are deeply sensible that the foundation of mission work is in God-sent men and women and in their consecration to the practical tasks and difficulties of the work. Upon them devolves the responsibility of initiating the new schemes looking toward evangelization and the arrangements incidental to the location of native agents, whether they be wholly or only partially supported by mission funds. We therefore invite your co-operation in making this movement world wide and inter-denominational.

A uniform and flexible system of organizing local communities of Christians into congregations containing within themselves all the elements of local self-government and support should be your aim in the administration of the funds placed in your hands for "native work." With this in mind the suggestions enclosed as to "Methods of Securing Self-Support in Mission Churches" were referred to the several Boards constituting the Conference, with the request that they submit the results of their consideration to the Committee within nine months. The Committee would therefore urge the consideration of these "Methods" at your next Mission or Station Meeting and that a report thereon be sent to your Board. If you have adopted substantially some such methods, we should esteem it a favor if you would give the Committee the benefit of your experience in writing, describing the plans now in operation in your several fields.

The Committee has prepared a blank on which to keep the records of the expenses and receipts of the native congregations and the amount of aid given them by the Board. Each package sent will contain ten of these statistical blanks in a cover which will preserve them from being crumpled; so that after you have filled out one to be sent to the Committee and have retained a copy for the Mission, you will still have a supply on hand for the next two years. Please send your reports directly to the Committee, directing them to W. Henry Grant, Secretary, 156 Fifth Avenue, New York. They should reach there not later than December 15th. The Committee will afterwards send copies of them to your Board if required.

In order to insure greater uniformity in the system of keeping the accounts and statistical records in the congregations and schools, the Committee has also prepared sample blanks, in English, suitable for the use of the persons making the original entries and for summarizing the same in their reports to the Mission granting them aid.

A little later a book will be sent to each Station Treasurer in which he may keep an account of his monthly or quarterly payments of salaries of native workers without entering the whole list in the cash book for each period.

Will you kindly send the Committee a copy of the forms you are now using in making up your statistics, also copies, with translations into English, of the blanks on which the native congregations and schools keep their records and make out their reports.

A fuller presentation of the subject of self-support will be found in the Committee's Report to the Conference, including the discussion and the action of the Conference. The Report should be read in connection with this letter.

Yours faithfully,

*Judson Smith* Chairman  
S. L. Baldwin Sam W. Duncan  
William Diller J. H. King & Co. G. C. G. G.  
Henry Grant

Committee on Self-Support.

# Suggestions as to Methods of Securing Self-Support.

## Submitted for Consideration.

1. Each Mission should appoint a Committee on Self-Support.
2. Villages or towns where Christians are resident should be associated together by means of some form of preliminary organization, including a sufficiently large circuit to assume at least one-half the support of a native preacher or pastor. It should be the duty of this preacher or pastor to establish meeting places within his circuit, within reasonable distance of the home of each Christian, for the holding of regular Sabbath services, to be presided over, when he is absent, by some other suitable person. He should also encourage the formation of classes for weekly Bible study and prayer, conducted by the people themselves. He should visit each meeting place in regular rotation, giving preference only to the points most accessible to the larger portion of his supporters.
3. Quarterly or yearly conferences, with representatives from all the meeting places in a circuit, should be held, to which all the church members within the circuit should be invited. At this conference a report from each meeting place should be made of the attendance, interest in the Word of God, amounts contributed toward church support, etc. Blank forms for making such reports should be furnished to some one at each meeting place, whose duty it should be to receive the collections and keep the record of attendance, etc.
4. Annual district gatherings of superintendents, pastors, preachers, evangelists, elders, or whatever they may be called, should be secured, if possible, where a general comparison may be made between the work accomplished and the results attained in the different circuits contiguous and included within a reasonable area.

## Rules Suggested for Adoption by Missions Granting aid Toward Pastoral Support.

1. No pastor or superintendent shall be permanently located over a circuit which is too small, or which, for any other reason, fails to furnish one-half of his support, or which does not report annually the gifts of the people toward church support.
2. The aid granted by the Mission toward a preacher's salary, or toward the pastoral oversight of a given circuit, shall diminish year by year at a definite rate to be stated in advance.
3. Whenever a grant is made, whether of greater or less amount than that given by the people, it shall be in some fixed proportion to the native contributions, and if the people fail to raise the amount pledged by them, the amount granted by the Mission shall be correspondingly decreased.
4. No grant shall be made by the Mission where the people uniting in the support of a preacher are unwilling to pledge themselves for an amount proportional to their incomes, the Mission to decide when this condition is met.
5. In exceptional cases, where it is deemed advisable to aid in the support of a preacher for a community of believers, evidently too poor or feeble to furnish any considerable portion of his support, a fair estimate should be made of their ability, and an agreement made between them and the preacher based upon such estimate, the Mission granting the balance necessary; provided that the Mission shall pay out the instalments of its grants only as the people first pay in the instalments of the amount pledged by them, and that the Mission shall diminish its proportion of the whole with the increase of the congregation.

NOTE.—Where methods are already in more or less effective operation, these rules are not to be interpreted as requiring that such methods shall be discontinued, but that they be improved upon, if possible, and vigorously prosecuted. Nor should these rules be applied to street chapels and the systematic visitation of villages during the period of evangelization, say for the first ten years, or till such a time as converts shall have been gathered and instructed as to their duties and privileges.

The application of these rules and principles should be made with kindness, patience and discrimination, though with impartiality and firmness. There is danger that in adopting new rules abruptly, without giving our native brethren time to appreciate the reasons for the change, they may become discouraged. In all things we should so labor as to support the weak and "remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

[From "The Chinese Recorder," September, 1896.]

## Self-support in Native Churches.

BY REV. J. N. B. SMITH, D.D.

IT is generally conceded that the work of the evangelization and conversion of the Chinese nation to Christianity must be accomplished, for the most part, through the instrumentality of native Christians. This fact was recognized at the beginning of missionary operations, and, taken in connection with their greater cheapness, led to a larger employment of natives as evangelists and pastors than was for the best interests of the work. The greatest injury being the controversy concerning the employment of native evangelists, which has since been waged with more or less heat, and, candor compels us to say, with occasional forgetfulness of Christian courtesy and charity.

While it is true that mistakes have been made in the employment of natives as evangelists, and while the support of native pastors by mission funds (so-called) has been at times a source of evil, the mistakes have not been so numerous, nor the evils so gigantic as to justify a sweeping condemnation of the policy of supporting native evangelists and pastors by contributions from foreign Christians. On the contrary, the good which has resulted from doing this warrants the conclusion that the trouble is not with the principle, but with the methods of applying it. Is there not an essential difference between supporting a man because he is an evangelist (*i.e.*, one called of God to preach the Gospel) and employing a native as an evangelist? and is it not also the case that we are accustomed to speak and write of employing native assistants rather than of supporting native workers? It may seem to some as a mere quibble, but it is well before men begin to discuss any question to know just what they are talking about. In this case at least no little difficulty and misapprehension might have been avoided if the different parties had seen that they were not discussing the same question.

There are two propositions to which all missionaries will give their assent, and a statement of these may clear the way for a consideration of the real difficulty before us.

First. It is wrong to *employ* any man as an evangelist. Simon could not *buy* the gift of the Holy Spirit, and we cannot bestow it by paying men to receive it.

Second. The money contributed to the societies and boards for the purpose of supporting mission work is neither foreign or native money, but the Lord's money, and while we may use the term mission funds as a convenient appellation we should always bear in mind that the societies, boards, missions and missionaries are only trustees or stewards of the Lord's bounty.

These statements are not presented as new discoveries, but as generally accepted conclusions which form the basis on which the support of native evangelists and pastors by foreign contributions is justifiable. It will be generally conceded that the natives whom God has called to take part of this ministry with us are as much entitled to be supported by the Lord's bounty as we are; but this fact does not release the particular Church from its duty to do what it can towards the support of its pastor, neither does it relieve the individual Christians from their duty to do what they can to preach, pay and pray for the progress of the Gospel.

As stewards of God's bounty we are responsible to Him for the wise, impartial and economical administration of our trust. This includes not only the question of supporting native preachers, but also the whole question of financial policy:—the comparative value of foreign missionaries and native workers, the proportion of money to be expended in different branches of mission work (evangelical, educational, etc.) and other questions which are constantly occurring to all of us. But so far as native preachers are concerned, whether they be engaged as pastors or evangelists, no other consideration than the one that they are called of God justifies the use of the Lord's money in supporting them.

One reason and the principal reason for the presence of a hireling spirit in the native ministry and the lack of independence on the part of the native Church has been because boards, societies, missions and missionaries have used the Lord's money as though it were their own. Men have been sought out and employed because of their fitness as agents of the mission, not supported because they were called of God. It is true that missionaries have, as a rule, endeavored to employ only those men whom they felt gave evidence of a call from God; but it is also true that they are human, and it is not improbable that undue stress has been laid upon a man's success as a winner of souls, as an evidence of his call to the ministry, forgetting that many a man is successful in winning souls because he is not a preacher and is engaged in some business or occupation by which he supports himself. Many of the mistakes which have been made in employing improper and incompetent men as preachers are excusable; but they have been made, and not only this, but whatever motives may have influenced the mission or missionary in employing or supporting a man as a preacher the man has usually been made to feel that he is employed as the agent of the mission and the people generally consider that the preachers are "eating mission rice."

The Lord who "hath ordained that they who preach the Gospel should live of the Gospel" hath also "made of one blood all nations of men for to dwell on the face of the earth." While, therefore, we have Scriptural warrant for using the Lord's money to support His servants we have no such warrant for the discrimination between foreign and native preachers and contributions, which is implied when we speak of the preachers as foreign missionaries and native assistants, and of the contributions as foreign money and native



contributions. The same considerations which justify the appointment and support of the foreigner as a missionary justify the appointment and support of the native as an evangelist, and whenever a discrimination is made between the two, simply because of nationality, it is sure to make trouble. Is it not a fact that the evils which are said to be due to the use of mission funds in supporting native preachers are for the most part the result of treating these men as assistants and employées instead of welcoming them as co-workers and brethren?

There are many reasons which might be given to show that it is the duty of the native Church to support native preachers, especially when they are acting as pastors; but the right of native preachers to be supported from the Lord's bounty is one question, and the duty of the native Church to contribute to their support is another.

It is also well to bear in mind that the duties and responsibilities of an evangelist are different from the duties and responsibilities of a pastor, and the reasons which would justify the use of foreign contributions to support a man as an evangelist would not justify his full support as a pastor by the same means. In fact when a man accepts a call to be pastor of a particular church it becomes the duty of that church to provide for his support, and contributions to the pastor's salary are of the nature of assistance to the Church. It is possible that different views of church polity may lead to a different conclusion; but in practical work it will be found a safe principle to go on that the preacher is to look under God to that organization which calls him or engages his services for his financial support, whether the organization be a society, a mission, or a church. Whenever a man who has been appointed and supported by a mission accepts the pastoral charge of a church the duty of the mission to support him ceases as truly as it would if he were to accept an appointment under another society. The mission would not be expected to support him if he were to go as pastor to a church in connection with another mission; why then support him when he is pastor of a church in connection with the mission?

The fact that it is the duty of each individual church to provide for the support of its pastor does not lessen the duty of the Church at large and of the mission as the agent of the Church to provide for the pastoral oversight of each individual church and the pastoral care of each individual.

Every Christian is entitled to the benefits of pastoral aid, instruction and encouragement, and for these he is to render service in kind for his Master. God will accept a free-will offering of money as part of this service; but the services of the faithful pastor cannot be computed on a money basis, and we have no warrant in the Bible for accepting a money gift in lieu of other service. We have Christ's word for it that it is not the amount of the gift, but the ability and spirit of the giver, which determines the spiritual value of a financial offering (Luke ii. 1-4, see also 2 Cor. viii. 12.) Just as the poor widow who gave her all was more worthy of praise than the rich who gave of their superfluity (Revised version), so the

small and poor congregation which gives all that it can to the support of the Gospel is more worthy of a pastor than the large and comparatively wealthy congregation which supports (?) itself by supplying the finances necessary to pay the salary of a pastor and other expenses of the church.

It is the duty of the Church to provide for the necessities of those whom God has called to preach, and whenever any particular church does its duty in this respect it will be blessed. When we prevent the church from doing its duty by supplying them with a pastor at "mission expense" we prevent the blessing; and when we withhold the assistance to which their necessities and services entitle them we withhold the blessing which comes to the cheerful giver. We know what trouble it makes in the particular church when the wealthy members assume control and dictate as to the policy of the church because they contribute more to the finances of the church than their poorer but more spiritually-minded brethren. There have been cases in which particular congregations have endeavored to control the policy of the Church in view of their wealth; but they have found that they overrated their influence, or if they have succeeded it has been to the detriment of the church. All these things go to show that financial ability is not the criterion by which to judge the progress of the Church, and that it is wrong to assume that only those churches are self-supporting which pay the salary of their pastors and other expenses connected with their particular church.

Is it not true that a majority of our native churches are really self-supporting in that they are doing a work for the Lord which entitles them to all the benefits they receive from the care and oversight of their pastors? The wife who keeps the house and prepares the food or sees to its preparation supports herself just as truly as the husband who provides the house and the raw material for food. So, too, the son who works for his father supports himself just as much as though he worked for another person and paid his father for his food, clothes and other expenses. More than this the son who does his duty in school is as worthy of support as he who does his duty in the field or shop. So, too, the church which does its duty in the way of working and praying for the progress of the Gospel is just as truly self-supporting as the church which pays the salary of its pastor. Even those churches which are patiently trying to learn their duty are in God's eyes self-supporting.

This is not a mere quibble as to words, but the statement of a fact which seems to have been overlooked by those who are calling for a greater degree of self-support when they really mean larger contributions. It may be a convenient, but it certainly is a misleading expression; for many a church may support its pastor in luxury and sit at ease in its elegantly furnished house of worship, congratulating itself that it is rich and increased with goods and has need of nothing, while God says it is wretched, and miserable, and poor, and blind, and naked. The Church was not organized to support pastors and maintain houses of worship, but to make disciples of all nations and to teach them to observe all things whatsoever

Christ has commanded, and the church which does these things is self-supporting.

So far as contributions to the support of the Gospel are concerned the Church in China compares favourably with the Church in Christian lands when we consider the great poverty of the Chinese Christians. So when we say they might do more we are saying no more than could be truthfully said of all Christians. The same is true in regard to all branches of Christian enterprise; and no one denies that the native Christians are wanting in aggressiveness, independence and spiritual power.

When children turn out badly it is in ninety-nine cases out of a hundred the fault of the parents. The relation which we hold towards the native Church is similar to that of parents to children, and as their ideas and practice in matters of their duties to their pastors and the Church at large are, for the most part, the result of our teaching and practice it would be well for us to first cast out the beams out of our own eyes before we undertake to cast out the motes out of the eyes of the native Christians. Let us then begin our attempts at reform by humbly confessing our own responsibility for the evils we desire to remedy and admit, without palliation or excuse, that foreign boards, societies, missions and missionaries are responsible for the present condition of the native Church.

Mistakes have been made in violation of the principles which justify the support of evangelists and the pastorate by contributions from foreign Christians:

First, by *employing* men as evangelists without taking sufficient pains to see that they were called of God.

Second, by settling men as pastors over congregations without waiting to ascertain either the willingness or ability of the people to support them.

Third, by settling men in places where they were not wanted, instead of having them go from village to village till they found a place where the people were willing to receive and help support them.

It is just to say that these have not been wilfully done; but are for the most part due to mistakes of judgment; still they have been done; and because of this the Church and the cause of Christ have suffered.

Churches and ministers have not been thoroughly instructed in their duty to, and dependence upon, God in all matters concerning ministerial support and pastoral supply and concerning the mutual and reciprocal duties of pastor and people, evangelists and the Church.

Injury has been done to the native Church, because foreigners have undertaken to regulate and control its finances; and injury is being done by the fact that so much emphasis is being laid upon financial ability as the measure of success and merit. Churches have been compelled to accept pastors at salaries fixed by the foreigners, and are now being called upon to strain every nerve to support these men on salaries which are entirely out of proportion to the ability of the people; and no matter how worthy the poor congregation, no

matter how earnestly they are laboring for Christ, no matter how isolated or how important as a centre of Christian work is the position they occupy, the policy advocated by many would deprive these people of the help and guidance of a *native* pastor, unless they can pay a salary which has been fixed by the mission. For we must face the fact that so long as the mission fixes the salary of those preachers which it supports, that salary will regulate the salary paid to pastors supported by the native contributions.

Is it less injurious to the native Church to compel it to accept the pastoral care of a foreigner supported entirely by foreign contributions than to allow it to choose a native pastor to whose support it contributes ever so little? Is it not the case that those congregations which are under the care of foreign missionaries as actual, if not nominal, pastors draw more money from mission funds for pastoral supply and pay less for the support of the Gospel than those which are under native pastors?

Does not the emphasis laid upon the duty of Christian giving, and calling it self-support, have a tendency to interfere with the development of spiritual activity which is the *only* thing which can make a Church truly self-supporting?

What is wanted in the native Church is spiritual power, not financial ability or prosperity. While it is true that spiritual power will promote Christian giving, as it does the other graces, it is unsafe and unwise to do anything which will even tend to make the people feel that they must *pay* for the blessings of the Gospel, for in so doing we shall defeat our purpose and instead of cultivating a liberal spirit we shall only confirm the mercenary spirit which the Chinese Christians have to fight against.

The difficulty we have to contend with is not a financial one, but a spiritual one. The native Christians would do more in the way of contributions to the support of pastors and the spread of the Gospel, would pray more earnestly and work more aggressively for the conversion of their fellow-countrymen if they were more spiritually-minded; and if we desire to see an independent, aggressive and successful Church in China we must first of all pray for the outpouring of the spirit, not only upon ourselves, not only upon the preachers, but upon the whole Church in China; and while we work and plan for the growth of the Church let us ever bear in mind that unless we have the blessing of the Holy Spirit, all our plans, all our efforts, even our prayers, will be in vain.

It is in this spirit of faith in the promises of Christ and reliance upon the power of the Holy Spirit that the following suggestions are offered. Some of them have been tried and found useful, others are based on principles which are generally accepted, others refer to the spirit in which we should work, while all are open to alteration to suit varying circumstances.

First. It should be borne in mind that just as in the commercial world money is valuable chiefly as a medium of exchange, and only when it is issued and stamped by the proper authorities, so in the spiritual world money is of value only when it is given and

stamped with God's approval as the free-will offering of a loving heart. We ought, therefore, to instruct the people to give, not because they want a pastor, or any other blessing, but because it is a duty that they owe to God, and that it will bring a blessing when it is done in the proper spirit, just as the performance of any other duty, and that it is as necessary to their spiritual growth and happiness as preaching and praying.

Second. We should endeavor to be the supporters, not the employers, of those whom God has called to take part of this ministry with us. At the same time as stewards of the Lord's bounty we must endeavor to see that it is wisely, impartially and economically administered, and for this reason we should take all possible precautions to assure ourselves that we are not supporting or calling those whom the Lord has not called.

Third. It is not necessary that every congregation or company of Christians should have a pastor, evangelist, or paid preacher, to preach for them every Lord's day; neither is it necessary to have a house of worship, but the people can assemble in each other's houses and take turns in conducting services. Some of us object to a form of service; but it is much the same when Christians think that they cannot worship God acceptably without a preacher and a set sermon. Absence of formalism does not depend upon the absence of a prayer-book.

Fourth. Native ministers should be treated more like ministers are treated in Christian lands. No man should be settled as pastor or local evangelist until he has been called to do so by the people. This would not prevent natives of ability from engaging in evangelistic work, but it would keep them from stagnating (Jer. xlviii. 11), and sooner or later they would find a city, or a village, or a hamlet, where the people would invite them to stay and offer them substantial inducements for doing so. This is in accord with the spirit of Christ's instructions to the seventy (Luke x. 3-12), and while it may cost more to pay travelling expenses of these men than it would to hire chapels it will be better for them physically, mentally and spiritually, and the Gospel will be preached over a rapidly widening area.

Fifth. When a man is called to be pastor of a church or congregation the people should fix the amount of his emolument, not the mission; and, when possible, contiguous congregations should unite in the call and let each receive such proportion of the pastor's services as their circumstances may require. It might do to regulate this partly by the amount contributed to the pastor's salary by each congregation. When the Church or Churches cannot contribute the full amount they should be at liberty to call on the mission for assistance. In such cases the mission should have the same rights to a portion of the preacher's services as an evangelist as the churches do to his services as pastor. The mission should fix the maximum amount of aid given to each pastorate, preferably a certain percentage of his salary. It should also be understood that when a man resigns a pastoral charge the mission will not



support him, unless he is appointed or accepted by the mission as an evangelist.

Sixth. Let the Churches and congregations provide their own places of worship without calling on the mission. They cannot purchase or erect a building beyond their ability to keep in repair; but where mission aid is invoked the result is apt to be a building beyond their need, and beyond their ability to keep up.

Above all let us pray for the outpouring of the Holy Spirit upon evangelists, pastors and people, for unless they have this baptism all our labor will be in vain; but if they do have it the end we all desire will be speedily accomplished by such methods as the Spirit will lead them to employ.

At the Conference in 1890 we called for 1000 men in five years. Our prayer was heard and answered. How much better it would have been if we had called on united Christendom to pray for the outpouring of the Holy Spirit upon the Chinese Christians. What wonders He could and would have accomplished while these recruits have been gathering.

Let us confess that what China needs is not more foreign missionaries, but more native Christians full of faith and the Holy Ghost, and let us pray that He may be poured out upon our native brothers and sisters, and by the time the new recruits have learned the language there will be need for them to help us gather such a harvest as will make the world wonder. We have been seeking this blessing for ourselves, let us seek it for others. God give us grace to pray and never faint.

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# STATISTICS FOR 1896.

## CHOAN CLASSIS.

CHURCHES.	PASTORS.	COMMUNICANTS.										CHILDREN.							CONTRIBUTIONS.				
		Received.						Total now in com- munion.	Net gain or loss.	Baptized in 1896.	Whole No. in church.	Parochial schools.	Male. Scholars.	Female. Churches and chapels.	Inquirers.	Elders.	Deacons.	Home Missions.	Congregational purposes.	Total contributions.			
		On confession and baptized.	On confession, bapt. in infancy.	By certificate.	Re-received.	Dismissed.	Died.																
1st Amoy, A.....	Ug Ho-seng.....	2	6	1	..	3	3	7	109	+3	4	67	21	11	1	20	4	4	\$31.50	\$508.00	\$539.50		
2d Amoy, A.....	Ti Peng-teng.....	2	1	1	..	10	1	12	1	150	-2	12	101	40	30	1	20	4	4	60.00	660.00	720.00	
O-kang, A.....	Ong Ki-siong.....	13	1	5	..	3	3	6	121	+13	5	49	2	2	4	130	5	7	15.60	261.70	284.50		
Hong-san, A.....	Fu Ho-sin.....	5	..	3	..	4	2	6	1	75	+1	4	68	2	..	4	100	6	5	17.00	370.00	387.00	
Tong-an, A.....	Li Ki-che.....	23	2	..	..	2	5	2	3	196	+23	11	114	1	20	1	4	84	7	6	20.00	370.00	390.00
Oa-hai, E.....	Lim Un-jin.....	8	2	..	..	0	3	7	1	129	+1	8	66	1	14	..	4	70	4	7	17.00	245.00	262.00
Choan-lam, E.....	Tan Soan-leng.....	23	1	6	..	144	9	7	193	+123	14	114	4	68	98	7	100	5	7	39.09	564.00	603.00	
+Choan-se, E.....	Ngo Hong-po.....	25	3	149	..	..	5	7	165	+165	..	68	22	11	6	8	100	5	7	14.00	331.30	345.30	
Siong-si, E.....	A Pian.....	14	1	..	..	3	5	7	..	02	+7	9	65	22	23	7	4	100	5	8	10.00	253.90	263.90
Kim-chi, E.....	Ngo Seng-gian.....	6	1	..	..	..	6	1	..	48	+2	5	33	1	15	8	3	80	4	4	7.00	251.00	258.00
E-mng-kang, E.....	Vacant.....	4	..	3	..	1	1	2	..	64	+5	6	19	1	5	4	2	2	24.00	60.00	84.00		
*Mission Church, A.....		4	..	..	..	..	1	..	9	+3	..	..	..	..	..	20	..	..	*3.20	*215.00	*218.20		
Totals, 11.....	10	140	18	174	..	176	48	66	6	1349	+103	78	764	18	263	210	42	1010	51	61	255.50	4123.90	4382.40

## CHIANG CLASSIS.

Chiob-be, A.....	Keh Nga-plt.....	3	..	1	..	5	1	5	80	-2	2	42	1	14	3	2	20	4	4	13.00	293.29	306.29	
Chiang-chiu, A.....	Tan Kam-choa.....	6	2	..	..	7	5	3	68	-10	3	23	22	22	3	70	4	4	11.60	213.10	224.70		
Sio-khe, A.....	Iap Han-chiong.....	6	..	3	..	2	6	2	165	+1	7	99	29	26	27	100	6	8	65.70	799.20	864.40		
Thian-san, A.....	Tiong Qu-li.....	1	1	2	..	4	8	..	77	-1	1	26	..	..	5	100	3	4	8.00	307.60	315.89		
Poa-a, A.....	Lim Chi-seng.....	1	..	2	1	1	4	..	5	91	-6	3	13	16	6	4	30	4	4	7.10	170.00	177.00	
Lam-sin, A, U.....	Lim Khlok.....	1	..	..	..	2	2	5	60	+5	2	21	1	12	..	2	45	2	4	12.00	264.23	159.00	
Chi-be, E.....	Li Sin-to.....	1	..	4	..	..	2	1	56	+1	2	20	..	..	2	45	2	4	..	..	117.23		
Ma-hing, E.....	Ngo Kun.....	5	2	1	..	..	25	20	167	+3	7	85	8	38	22	110	5	6	18.00	311.00	329.00		
Peh-chiu-a, E.....	Ngo Hian.....	4	3	3	..	2	6	2	117	+4	7	63	3	34	9	2	20	5	4	24.00	358.75	382.75	
Khi-be, E.....	Tan Khe-hong.....	21	9	5	..	4	10	7	2	165	+18	17	119	6	52	40	10	170	7	8	15.00	229.00	242.00
Kio-lai, E.....		5	7	2	..	4	8	2	135	+5	4	75	1	10	..	5	60	6	7	12.00	213.00	225.00	
Totals, 10.....	10	58	18	23	1	27	44	50	16	1201	+18	55	536	22	216	107	52	760	48	57	186.30	3169.37	3345.67
21.....	20	198	30	197	1	203	62	125	22	2550	+116	133	1358	40	479	309	14	1770	99	118	444.80	7283.27	7706.07
churches.....	11	82	13	26	1	37	37	56	15	1221	+33	54	628	16	204	100	37	955	49	54	.....	4585.89	.....
E churches.....	0	116	23	171	0	166	55	69	7	1329	+83	79	725	24	275	209	37	815	50	64	.....	3120.18	.....

A Connected with American Reformed Mission.

E Connected with English Presbyterian Mission.

U These two congregations constitute the Chi-lam Church.

\* This work is supported by the First and Second Amoy Churches, and the funds were raised at a Thanksgiving service held by them.

+ Indicates a net gain in church membership; - a net loss.

† The Choan-se Church was organized in 1890, mainly by former members of the Choan-lam Church.



# TO THE BOARDS OF FOREIGN MISSIONS AND THEIR MISSIONARIES IN MEXICO.

GRACE MERCY AND PEACE BE UNTO YOU IN OUR LORD JESUS CHRIST,

*Dear Brethren:*

The Presbytery of the City of Mexico wishes to call your attention to the following plan for making the churches under its care self-supporting, which it adopted at its annual meeting in the City of Toluca, April 8-13, 1896.

The plan herewith given was originally adopted at the Annual Mission Meeting, held in Zitácuaro, Jan'y 1896. It was published also in *El Faro*, Febr. 15, 1896.

## THE PLAN.

Be it resolved:

That the Mission adopt the following definite policy. (a.) That Mr. Campbell be allowed to carry out in the Zitácuaro field, the policy outlined in his paper and in Dr. Nevius' book, in view of the fact that it has already received the approval of the Board. (b) That the new work in other parts of the field be placed whenever practicable on the same basis.—Note: As Dr. Nevius' book is in the hands of all the Missionaries they are referred to it for the fuller explanation of the plan and method.—(c) That in carrying on the work already established the following action be adopted:

(1.) From May 1, 1896 to May 1, 1897 the congregations (either individually or in groups) be notified that the Mission will not pay more than nine tenths of the Preacher's salary, and that the payment of the other tenth by the congregations entitles the same to the control of one half his time and energy, subject always to the action of Presbytery, and that the Mission be entitled to the other half of his time.

(2) From May 1, 1897 to May 1, 1898 the ratio to be paid by the churches shall be at least one fifth of amount paid by the Mission, provided that the proportional amount be actually paid by churches, and provided also that the maximum amount paid by the Mission, in any case, be determined by the Mission.

(3) From May 1, 1900 the proportion to be paid by the native congregations be at least equal to amount paid by the Mission.

That while we hope to reach, in time, entire self-support by the native congregations we do not deem it wise to set the time for its adoption throughout the field.

That whenever it be expedient, the Mission quota be paid to the Treasurer of the congregation, in accordance with business forms.

That the Mission may employ Evangelists, men who have secured the recognition of Presbytery, to be paid in full by the Mission and controlled by it as to the place and nature of their work.

It is to be understood that congregations that do not or cannot pay the quotas herein indicated shall be transferred, as speedily as possible, to the basis of the plan for new work, and helped to develop themselves under the direction of the Missionary or Evangelist. For the proper discussion of such cases annual written reports shall be asked for from each congregation having a Pastor, properly signed and certified to.

All congregations having Preachers in charge shall be urged to do all in their power toward opening and extending new work in their vicinity.

Especial cases, requiring Mission action, shall be referred to the Annual Meeting or the Executive Committee.

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As will be seen by the plan above set forth there will be some congregations without Ministers. It is our purpose to teach such congregations, and all others to be established in the future, to direct and sustain their own services. Tho they will be without a Minister or Pastor, yet they will receive occasional visits from a Missionary or Evangelist. They will, however, be peculiarly open to outside influences, and in some cases may be disposed to invite other Missions to send them a Minister.

We are sure that all Boards and Missionaries desire to establish in Mexico a church which shall be self-supporting. We ask our sister churches to cooperate with us in this most difficult task.

To this end we request them not to allow their Workers to enter fields where the above mentioned conditions exist nor to accept invitations from such congregations or fields without first consulting the Committee of Presbytery or the Missionary in charge. We ask this only for those fields in which we may be actually working to implant the gospel and teach the people to sustain their services by themselves.

With fraternal greetings we are your colaborers and brethren in Christ.

The Presbytery of the City of Mexico.

P. R. Zavaleta.  
Moderator.

James Greer Woods.  
Stated clerk.



## APPENDIX.

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### REPORT OF THE COMMITTEE ON SELF-SUPPORT RENDERED TO THE COUNCIL OF MISSIONS CO-OPERATING WITH THE CHURCH OF CHRIST IN JAPAN, JULY 1897.

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Your committee appointed "to collect information concerning the blanks and reports used, and the methods of self-support followed, by the various missions in Japan," beg leave to make the following report :—

After consultation with the several members of the committee, the acting chairman issued a circular letter containing nine questions bearing upon the subject of self-support in its different phases.

Each of the four members of the committee now on the field, was given a certain number of missions with which to enter into correspondence ; and as a result the committee received replies from one, and in some cases, from two or three members each, of some twenty-four missions, including several which are not classed among the orthodox churches.

The committee are of the opinion that the best way in which to bring the information thus obtained before the Council is to let the correspondents speak for themselves, with only such modification as is necessary to make of the report a connected whole.

The extracts made from the letters sent in were in answer to questions on the following points: (a) Blanks and reports used by which churches and preaching places have regularly to face their financial condition. (b) Mission policies in the matter of self-support, and the success and failure met with in carrying them out. (c) General remarks, suggestions and opinions.

In addition to the extracts is presented a summary of the facts elicited, and the impressions made by the extensive correspondence regarding the present condition of the churches, the temper of evangelists, pastors, and people concerning self-support, and the future prospects for the development of the idea of self-support and the attainment of independence by the churches.

1. Mission of the American Baptist Missionary Union.

Uses no system of blanks, and has no definite policy. Evangelists paid by mission funds should make it their business to evangelize, going here and there establishing preaching places, and until the Christians in any place are able to support a pastor, one of their number should act as overseer of the flock.

2. Mission of the American Board of Commissioners for Foreign Missions.

Uses a blank report to be filled up monthly, showing all receipts and expenditures. Has no special policy in force, and brings no special pressure to bear upon the evangelists with a view to hastening self-support. The question receives more attention in the churches (native) than in the mission. Of organized churches there are now 73, 38 of which are self-supporting. Amount of money raised last year by the native churches, \$22,916. The rationalistic and nationalistic wave that has recently swept over the churches

has interfered with and delayed self-support. Where self-support has come, it has been due to earnest faith and earnest zeal born of the presence and power of the Holy Ghost. Prior to wide-spread success in the matter of self-support, the churches must get back to Christ and to earnest faith in his Gospel.

### 3. The Mission of the Church of Christ.

Hitherto has used no form of blanks for reports. At first had no paid evangelists; but the unity of the Japanese in insisting upon having them, and the want of unity in the mission, made the Japanese strong and the mission weak, so that there are at present six preachers employed. One member of this mission writes: "My own idea is not to pay an evangelist, but help the membership through industrial missions, that is, help them in this way to support their pastor. \* \* \* The solution of the problem of self-support is the 'Single Tax' theory"; and as an illustration or argument in favor of his view, he refers to the fact that the priesthood of the Old Testament was supported by a land tax.

### 4. The Mission of the Christian Church of America.

Uses no blanks and has no definite policy. One difficulty is that the salaries of the preachers are as a rule higher than the incomes of the people among whom they labor. If preachers would live on salaries of 8 or 10 *yen*, the people would be able to support them.

### 5. The Missions of the Church of England.

#### (a) St. Andrew's University Mission.

Uses no system of blank reports. In each diocese there is a society called Hokyu Kwai (Salary Committee), whose express object is the promotion of self-support. The rule in general is this, that each

congregation shall give according to its estimated ability, rather than according to the number of Christians enrolled. Success has been but partial thus far; though the present is a noticeable improvement on the time when there was no society to urge the duty. The duty should be persistently enforced by the clergy in the pulpit and at the vestry meetings. Responsible bodies must arouse in the hearts of the Christians a sense of the duties and responsibility involved. It is action, not debate, that is wanted.

(b) Mission of the Society for the Propagation of the Gospel in All Lands.

Gives special attention to self-support. A committee called the Hokyū Kwai has been in existence for some time, whose business it is to urge on the native Christians the duty of self-support and to make payments in aid in proportion to the amounts contributed. The sums promised are usually paid; but there is a disposition not to increase them. No system of blanks obtains. It is the rule not to ordain a deacon unless the people agree to pay one-third of the salary, or a priest unless two-thirds are provided.

(c) The Mission of the Church Missionary Society.

The question of self-support continues to receive special attention. The policy is to encourage individual churches to contribute from the first towards both church expenses and the pastor's salary. No help in fact is given towards rent and current expenses. When a pastor or lay agent is appointed, the congregation must pay at least *yen* 4.50 toward his support. This is paid to a central committee.

6. The Mission of the Cumberland Presbyterian Church, U. S. A.

Has no blank forms and no special policy. Mission aid is regarded as merely supplementary; but this is not a rule rigorously enforced. There is no hearty

co-operation on the part of the native pastors; though the obligation is acknowledged. Until it entered the Council, this mission had no supported evangelists, and the churches seemed more prosperous than they are now under a paid system. Self-support will come when missions are no longer able or willing to aid organized churches. No aid is given to new work, and from old work aid is gradually withdrawn.

#### 7. The Mission of the Protestant Episcopal Church, U. S. A.

The committee did not succeed in getting a reply from any representative member of this mission; but learned privately that the mission does not emphasize self-support, that it takes the position that it is important to keep the church under foreign control for some time to come, and that in the mean time it is right and proper for the mission to pay the bills. In a letter received from a missionary connected with this body, the following sentence occurs:—"I am in favor of self-support when it does not mean on the part of the Japanese freedom from mission control and direction." The writer believes that in certain quarters self-support has been the direct outcome of a desire to get rid of foreign control, instead of being due to "gratitude and love to God for his redemption;" and further that "injury has been done by pushing the question at the wrong place."

#### 8. The Mission of the Evangelical Association of North America.

Has no system of report blanks; and as for the policy of self-support pursued, the whole amount of money required for salaries is fixed by the General Conference, and of this amount the churches are expected to pay 20 per cent. The Conference assesses the amount payable by each church towards making up the native total. The stewards raise the money in their respective churches and report the same at



the Quarterly Conferences. The plan has been in operation for only one year, but is believed to be a good and practicable one. "The Japanese have been spoiled by too free a use of American money, and it is always difficult to deal with spoiled children." Recommends that a conference of all the missions be held, and that a uniform method for the gradual reduction of aid from abroad be adopted by the missions and the Home Boards.

9. The Mission of the Evangelical Lutheran Church.

Self-support does not receive special attention. The policy is, that a church can not be fully organized and self-controlling until it is entirely self-supporting. Uses no system of report blanks. Believes that missions in the beginning in Japan were projected on too high a scale, and that as churches are now managed, the natives can never support them; that salaries etc. will have to be brought down to a level corresponding with ordinary Japanese life before the effort to push self-support will succeed. The native pastors and churches should be urged to take up the matter seriously, legislation on the subject by foreigners not being likely to produce the desired result.

10. The Mission of the Evangelical Protestant Missionary Association. (German and Swiss).

Has no settled policy, though special attention is paid to self-support. Requires the congregation to pay at least part of the current expenses. The Japanese Christians must be dealt with strictly on business principles. The policy based on trust and confidence has failed. Church independence must follow financial independence.

11. The Mission of the Methodist Church of Canada.

Has a financial schedule showing the contributions of the churches for 17 different objects, also the amounts paid by the mission for substantially the same. A church having

from 12 to 20 members	pays	$\frac{1}{12}$	} of the pastor's salary and current expenses.
" 21 " 40	" "	$\frac{1}{4}$	
" 41 " 60	" "	$\frac{1}{3}$	
" 61 " 80	" "	$\frac{1}{2}$	
" 81 " 120	" "	$\frac{3}{4}$	
over 120	" "	all	

The scheme is based on an estimated salary of 25 *yen* per month. In cases where the amount paid is less than this sum the estimate is not made on a smaller basis. Deficiencies are not met by the mission, but paid from a fund raised by the churches. There has been slow progress; the number of self-supporting churches being three. In the opinion of one of the members of the mission, the system is "not satisfactory." There is a lamentable lack of the true spirit of self-support among pastors and evangelists. In the above mentioned three churches no particular method was followed whereby self-support was secured. The essence of the matter was this, the pastors were imbued with the right spirit, and impressed the same upon the church members, making them believe they could be self-supporting, and then it was that they became so.

## 12. The Mission of the Methodist Episcopal Church, U. S. A.

Self-support receives special attention. The mission policy is, that a certain amount is granted by the missionary society in America and placed in the hands of the Annual Conference, to be apportioned among the various churches according to their several needs. The balance of money required is supposed to be paid by the churches. The stewards furnish to the Quarterly Conference and to the presiding elder in each district detailed statements of all moneys received

and paid out, including the amounts received from the mission. One member writes that a lack of interest on the part of the preachers is a chief obstacle to success, and that the mission made the mistake of not inculcating a spirit of self-support in the beginning. In the opinion of another, the system has practically failed, the only place in which self-support has been attained being where the membership has been revived and filled with the Spirit of God. It is along this line that efforts should be directed to increase the spirit of self-support. For the foreigner unduly to press self-support on the Japanese is unwise and will not lead to permanent success. The subject should be urged, but the Japanese left to work out the problem for themselves.

13. The Mission of the Methodist Episcopal Church, U. S. A. (South).

Special attention is paid to self-support. The policy is, to pay as small salaries as possible, in order that the churches may the sooner be able to pay them themselves. No system of blanks is used. There are two self-supporting churches, which became so through the hearty co-operation of their pastors.

14. The Mission of the Methodist Protestant Church.

No report.

15. The Missions of the Presbyterian Church, U. S. A. (North).

(a) East Japan Mission.

Uses a system of blanks. One writer says, "We have no fixed mission policy at present and the question of self-support receives no special attention. There was formerly a sliding scale, in accordance with which churches or preaching places were asked to pay  $1/4$ ,  $1/2$ ,  $3/4$ , or all, according as the membership

reached 25, 50, 75, or 100 adults. It proved ineffectual and was discontinued. Salaries might be paid partly *in kind*, that is to say, by donations, as is often done at home. The examples of the large salaries paid to teachers and presidents of mission schools retard self-support and breed dissatisfaction." Another says that wherever in his experience self-support has been reached, it has been by the method of sympathetic contact with the people on the part of the missionaries, teaching them the duty of paying church expenses, and themselves actually setting the example of giving. The same correspondent believes that legislation and resolutions can not help the cause, and that the most the missionaries can do is to get as near the people as possible, and by personal precept and example inculcate the spirit and the duty of self-support, making at the same time a careful and judicious use of mission money appropriated for evangelistic purposes.

(b) West-Japan Mission.

A set of rules was adopted last autumn to the effect that no organized church shall be aided to the extent of more than half the total amount required for its running expenses; and that in no case shall the sum be allowed to exceed 15 *yen* per month; this action to go into effect when a church's present pastoral relation or that of stated supply shall cease, or at the latest after three years shall have elapsed: further, that whenever the rule bears too heavily, the mission shall suggest that churches so affected shall seek aid from the Home Mission Board (native); and again that the mission shall hold itself responsible for no more than half the expenses of delegates to meetings of Presbytery, or of the moving expenses of pastors or stated-supplies. A blank is in use which the evangelists are required to fill out monthly. "The only way to manage these things is not to leave anything to the individual missionary, but to have a hard

and fast mission rule behind which the missionary can not go, and from which the Japanese may know there is no appeal. It would aid the cause if the Council had a uniform rule, thereby securing uniformity throughout the church." Another correspondent expresses the belief that self-support is attainable only through the mission's refusing to give any more aid after some definite time. Still another writes that he has seen nothing deserving the name of self-support, but only positive retrogression. He believes that the best plan is to "take away all props from the churches and let them stand or fall of themselves." The whole system is at fault. It was adopted at a time when no one could foresee the present condition. The conditions to-day do not warrant its longer continuance, but on the contrary call loudly for a new start. The Sanyō Presbytery since the withdrawal of all aid has more than doubled the amount previously raised within its bounds. It undertakes all the expenses of its own meetings; taxes the Christians in order to meet these expenses; allows delegates five sen a ri for travelling (a ri is two and a half miles), but nothing for hotel expenses. The entertainment of delegates is laid upon the Christians of the place of meeting.

17. The Mission of the Presbyterian Church, U. S. A. (South).

Very especial attention is given to the subject of self-support. The policy pursued is the same as that suggested by the New York Conference of Secretaries. There are no aided churches, nor is aid given formally to preaching places. Thus far a fully employed evangelist has charge of a group of believers until it can call a settled pastor. To the pastor's salary the mission as such gives nothing, though individual missionaries contribute as they see fit. By this method two churches attained to self-support in a comparatively short time. Under no circumstances

is aid given to organized churches. The progress thus far made has been due, in the opinion of one writer, to the mission's taking a firm stand on the rules approved by the Home Board. "To have a settled policy and stick to it," he says, "is the only way to secure self-support."

#### 18. The Missions of the Reformed Church in America (Dutch).

##### (a) North Japan Mission.

Has a blank report to be filled out monthly. But little further is done in a systematic way in the direction of self-support. The aim is to get preaching places to pay either the rent or part of the preacher's salary. The blank in use shows the amount contributed by the churches and preaching places, and also the aid received from the mission. The question is a most important one, but is beset with many difficulties, and progress must be slow at best. Any set of rules will need to be interpreted freely, and many exceptions allowed. The ground of national sentiment or pride is not a proper one on which to seek self-support. Rather, there should be sincere and earnest devotion to Christ, whence will come the manifestation of the fruits of grace. Self-support is the first duty, and generosity or benevolence should not take precedence.

##### (b) South-Japan Mission.

A blank form is in use, and "Our policy is to get what we can," says one correspondent. Estimates for six months at a time are made out, in accordance with which the churches are asked to pledge certain definite sums, the mission agreeing to provide the remainder of what is required; but the mission does not furnish any money beyond the amount stipulated. Does not favor a general conference of all missions to

discuss self-support ; but believes that as the Council is the oldest and largest association of workers in the country, it should assume the leadership and act without reference to other missions.

19. The Mission of the Reformed Church in the United States (German).

There is an evangelistic committee composed of the male members of the mission. It has charge of all the evangelistic work, for the administration of which it holds monthly meetings. It has been using a blank report for five years, recently improved, which pastors and evangelists are required to fill out monthly and forward to the secretary of the committee. Although there is no well defined policy, special attention is paid to the subject of self-support, and the people are urged to contribute to the best of their ability. In Miyagi Presbytery the practice is not to organize churches until they can be wholly self-supporting. The Christians connected with preaching places are expected to pay incidental expenses, and in some cases rent. The mission, as a rule undertakes to pay the evangelist's salary, with a certain amount for travelling, if necessary. On account of a certain action taken at the last meeting of Miyagi Presbytery, two of the preaching places hitherto supported by the mission, have declared themselves independent. There is no doubt that if the pressure had come from the side of the mission, self-support in both these places would have been declared utterly impossible. In general the mission has not met with encouragement in the matter of self-support. The people talk much on the subject, as well as on that of independence ; but except in the two cases above mentioned it has usually stopped there. Two of the most flourishing preaching places were handed over to the evangelistic committee of the presbytery in order to hasten their attainment of self-support ; but what success has attended the change is not known.



20. The Mission of the Society of Friends.

Uses no system of blanks; but the evangelists are required to report on the condition of the work etc. every month. Preaching places are expected to furnish light, fuel, and other incidental expenses. Churches are not organized until they are self-supporting.

21. The Scandinavian Mission.

No rules and no self-supporting churches. "The most important thing is to teach the people the 'Bible Method,' and above all else the secret of a full and holy consecration to God, and then the results will be marvelous."

22. The Mission of the United Brethren.

Has no American missionaries in the field. The work is in charge of the Rev. G. Irie, Phd. He states that each preaching place is required to pay its incidental expenses, and wherever possible, a part of the preacher's salary. Besides, each member is looked to for a contribution of 50 sen a year to the Home Board.

23. The Mission of the Baptist Southern Convention.

Insists on putting into practice the principle taught in I. Cor. 16:2 and II. Cor. 9:6. The standard aimed at is one-tenth of the Christian's income. Under this system the contributions have amounted to two yen per capita.

24. The Mission of the United Presbyterian Church of Scotland.

Has no definite policy, and neither blanks nor rules.

25. The mission of the Universalist Church, U. S. A.

Emphasizes the duty of self-support continually. Pursues the policy of laying a tax upon each church

or preaching place, apportioned according to the number of members, the pastor or evangelist being held responsible for the payment of the same.

From the foregoing extracts and the general sense of the letters received the committee gathers the following :—

1. That very little progress in self-support has been made during the last five years, and that the prospect for the future is neither hopeful nor encouraging. The letters speak of the want of a true spirit, and a proper sense of responsibility regarding the matter of self-support. There are noticeable exceptions it is true; but these are not sufficiently numerous to offset the great dearth that seems to exist throughout the length and breadth of the Christian Church in Japan, so far as an earnest desire and purpose to be independent of all forms of foreign financial aid is concerned.

2. That there are certain remedies proposed for bringing about a better state of affairs, which may be classified and arranged under several heads, viz. :

- (a) The education of the people in the sacred duty of taking care of themselves. It is ascertained that to raise money spasmodically for the erection of buildings, or for the relief of suffering, or for benevolence, or for philanthropic purposes generally is not a difficult matter; but the duty of contributing regularly and for the support of the Gospel in connection with local congregations meets with indifference and neglect. Intimate and sympathetic contact with the people; urging them in a spirit of kindness and affection to meet the expenses of organization as a Christian community, the missionary himself setting the example of giving—this in general is the only effective way in the minds of some for securing the end of self-support. To these brethren all artificial

methods, such as the making of pro rata estimates; not organizing churches until they are able to pay their own expenses etc. are useless and even injurious; that is to say, legislation on the part of the missions for the purpose of promoting self-support is uncalled for and will prove unproductive of good. Moral suasion by the missionary, not pressure from the missions, is their motto.

(b) The above is one extreme revealed by the correspondence. The opposite extreme is to make hard and fast rules, to which there shall be no exceptions, making it obligatory upon the churches and preaching places to raise a certain fixed portion of the congregational expenses, or the whole, as the case may be, according to the numerical strength or the supposed financial ability of the membership. A number of examples are given where such necessity was laid upon congregations hitherto supported from mission funds, and with the result of their speedy attainment of self-support; whereas, on the other hand, in a number of cases the same method led to the employment of second or third rate men at smaller salaries than before, or even to the discontinuance of regular preaching services altogether; and thus to great injury to the cause of Christ. In some cases the change was in the direction of the combination of two or more places under one evangelist.

(c) Between these two extremes, are ranged the great majority of the committee's correspondents. They believe it to be wise and even necessary to use mission money to a limited extent, disbursing it according to certain prescribed rules by which the Christians shall pay part of their regular local expenses. In this way a greater measure of liberality may be secured and the spirit and duty of self-support inculcated. These brethren would have rules, but would interpret them freely and admit of excep-

tions. They think that progress should be made slowly, allowing sufficient time for a healthy sentiment to grow up in the hearts of the church members. They would regard all rules and policies as rather suggestions of method than as means whereby to bring pressure to bear for the purpose of squeezing out money from the people.

3. That as to the advisability or practicability of having a general council or conference of all the missions, in which to discuss the question of self-support, and if possible adopt, common measures for its solution, the majority of the correspondents are adverse, believing that it would be difficult to hit upon any one plan which would suit all the various forms of ecclesiastical machinery represented on the field. A respectable minority, however, are in favor of having such a conference, regarding it as perhaps the only way in which the problem of self-support can be solved.



to pull with the stream and let the rudder lines slack, with plenty of friends on the bank to wave and nod to. But our course is not in that direction: it is opposition often in the boats, and adverse criticisms from the bank.

Therefore I ask you to come and look at our crew sometimes, and help us to turn our very difficulties into energy and power for driving ahead. Now is the day of small things: it may not be ours to see great things, but others will. Let us hasten on that time, knowing that we are on the winning side.

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Our thanks are due to many honorary workers and friends. But before I call them to mind, let me put on record my thanks to all my junior Masters, all of them old boys educated in the Mission Schools, for their always ready help, loyal support, and hard work. Without their help we should have been many lengths behind the point we have managed to reach this year.

#### A VISIT TO KISHTWAR.

By Dr. Hutchison, Chamba.

(From "Saint Andrew," the Periodical of the Church of Scotland Missions in India.)

The town of Kishtwar stands near the centre of a wide open plain about six miles long by four broad. This plain is some 5,000 feet above sea level. A plain like this is a rare thing in the mountains, and it is difficult to convey an idea of the pleasure and delight one feels on first coming in sight of it after weeks of travel over the narrow and dangerous bill roads. The first view of the Kishtwar plain on the approach from Pangti, or by the road we went on our recent journey, is exceedingly beautiful. It is really a large plateau, with the river Chenab flowing on two sides of it, and the high mountains closing it on the other sides. The river, which comes from the direction of Pangti, has cut its way through a deep rocky chasm at the north end, and it is there crossed by a swing bridge, it then flows round the west side of the plateau in a deep narrow gorge.

Kishtwar is not large, having only about 2,000 inhabitants, and it is not an interesting place. At one end is the large "Green" called the Choguan, found in connection with most towns in the hills, where gatherings for sport are held, and where in former times the games of hockey and polo used to be played. The word "Choguan" is just the Persian name of polo, which was common all through the mountains long before we came into the Punjab. The lofty mountains all around, which are covered with snow for the greater part of the year, and some of them all the year, make the climate of the place very cold, especially in winter. In reference to this, as well as to the poverty of the people, the Kashmiris have composed the following:—

Kashtwar, kasht ka banda,  
Din ko bhukha, rat ko thanda,  
Is ki ao, phir ki jao,  
Wah hai gusain ka jhanda.

Kishtwar is the slave of adversity,  
Hungry by day, and cold by night  
Whatever comes, when he goes away,  
He is (like the) flagstaff of a faqir.

It may be explained that the first line is a play upon the name Kishtwar, the first part of which is the old Sanscrit word for trouble or adversity, and the second part means a place.

Kishtwar was formerly the capital of a large and powerful Native State; which was second only to Chamba in these mountains. Tradition says that the old rajahs came originally from Gaur on the Ganges, which was the ancient capital of Bengal before the Mahomedan invasion. Not much is known of the old rulers till the time of Girat Singh, who was rajah in the days of the Mogul Emperor Anuragzeah. Till then all the rajahs had been Hindus, but this rajah embraced Mahomedanism, having been converted, it is said, by the miracles of a Mahomedan saint named Shah Farid-ud-din, who came from Baghdad and took up his residence in Kishtwar. The shrine of this saint, as well as that of his son, is still standing and is a place of pilgrimage from far and near for both Hindus and Mahomedans. The Hazrat—as father and son are called—are really worshipped, and imitations of the tombs may be seen in many places around, erected for worship. As regards the rajah it is more likely that the real reason for embracing Mahomedanism was to gain the favour of the Delhi Emperor who used to spend every summer in the adjoining valley of Kashmir. From the time of Rajah Girat Singh the rulers were all Mahomedans, but this seems to have been more in name than anything else, for they had Hindu names and retained their old Hindu customs. At the same time the change of religion of the ruler seems to have affected many of his subjects, for Kishtwar is a Mahomedan town and I saw only three Hindu temples in the place.

The last rajah was expelled in 1820 by Maharajah Gulab Singh of Jammu, who was then consolidating his power in the mountains, nominally for the Sikhs and Ranjeet Singh, but really for his own band. By all accounts the fate that overtook the last rajah and his family was not undeserved, for traditions still linger among the people of the fearful crimes of which he was guilty. One old man to whom I spoke said it was the judgment of God upon him for his wickedness. This rajah went down to Lahore to try to get redress from Ranjeet Singh, but failed, and he then sought an asylum in British territory south of the river Sutlej, which was then our frontier. Strange to relate, one of his sons came under Christian influence and was baptised in Ludhiana in 1840 by a missionary of the American Presbyterian Mission. He was probably the first native prince to embrace Chris-

tianity in Northern India. I happen to know a missionary who met this young prince many years ago, and he tells me that, though peculiar and eccentric, he seemed to be a good man. Latterly he became a faqir, but it is believed that he remained faithful to his Christian profession till his death, which took place a good many years ago.

Another incident in connection with Kishtwar is worth relating. It may be known to many of the readers of the *Saint* that the Koh-i-noor diamond which passed into the possession of the Queen after our final annexation of the Punjab, originally sparkled in the peacock throne of the Emperor of Delhi. From thence it was carried away to Persia by Nadir Shah, who sacked and plundered Delhi in 1736. From him it came into the hands of Ahmed Shah Durani, the Amir of Cabul, and so to Shah Shuja, his son, the last of the Durani rulers of Cabul. When Shah Shuja was driven from his kingdom by Dost Mahomed he sought refuge at Lahore with Ranjeet Singh, carrying the diamond with him. This was in 1810. Ranjeet was determined to get possession of it, and partly by promises and threat, and partly by harsh treatment, he compelled the Shah to give it up. Shortly afterwards Shah Shuja made his escape from Lahore, and, in the disguise of a merchant, found his way up through Chamba to Kishtwar, where he was welcomed and hospitably entertained for some months. But orders came from Ranjeet Singh to send him away, so he escaped through the mountains to Ludhiana, where he lived as a pensioner till 1838. It was to re-instate him as Amir of Cabul that we entered on the First Afghan War in 1838, which proved so disastrous to us and to him.

The whole of the old Kishtwar State is now within Jammu territory, and it will be in the Mission District of our Missionaries in the city of Jammu when we have a strong Mission there, which we hope to see soon. But it borders with the Chamba State and is more easily worked from here, and so we have been trying since 1880 to do what we can to bring the Gospel message to this very distant portion of our field. It is very arduous work. The journey from Chamba to the most northern point of our district takes twenty days of steady marching, and all of it more or less trying. So that not more than one visit can be paid in the year, and sometimes not even that. We ought to have a good Mission agent in Kishtwar; or, better still, if that is possible, locate a European Missionary there. There is abundance of work for a missionary, and the town of Kishtwar would be a delightful place to live in, barring the loneliness, but in this respect it would be no worse than many other mission stations in these mountains. It is more than 5,000 feet above sea-level, and is cool in summer, being so near the snows. A Medical



Mission would be the best kind of agency and, judging by the reception we get when there, a Medical Missionary would be cordially welcomed and would have lots of work. The population of the country which was formerly the Kishtwar State cannot be much less than 150,000, and there is only one small and badly equipped dispensary for them in Kishtwar town. When any one who can treat them medically goes among them, they come in crowds for medicine. Unfortunately we were so hurried in coming back owing to the lateness of the season, that we could not remain more than one day. As it was, one of our marches had to be done in a snowstorm and there was deep snow on the 10,000 feet pass, which we had to cross to get back into the Chamba valley. Our staying longer, however, was the less necessary, as Dr. Neve of Kashmir had just been there for some days and had treated several hundred patients.

On our way back we again halted in Badrawar, but, unfortunately, it rained heavily all the time and little work could be done. Smallpox was very bad in the town, and vaccination is unknown, so that the people suffer much from the disease.

On the way down from the pass an incident happened which shows how much one has to be on the alert in travelling in these mountains. I had gone on before the coolies and was crossing an old landslide, when I heard a noise above me which I knew meant falling rocks. Looking up I saw a shower of stones coming straight down on me, and there was barely time to rush forward a little distance, when they came down on the place where I had been standing. It was fortunate that none of the coolies were with me, as they are very helpless in such circumstances and some of them must have been killed.

#### REPORT OF THE AMERICAN UNITED PRESBYTERIAN MISSION IN INDIA FOR 1896.

This Report speaks encouragingly. As an introduction it says:—

Last year's report begins with, "Our mission closes the year 1895 with thanksgiving and encouraging prospects for the future." This hopeful outlook of 1895 has been realised to a large degree in 1896. God has been among us this year in the Power of His Spirit, and this power has reached not only the few, but the whole native church has been quickened and energised while at the same time a remarkable spirit of enquiry is abroad among the unsaved. We are glad to say that we have already seen enough of 1897 to assure us that all this increased interest is but the beginning of further and continued manifestations of God's presence and we again record our thanks and encouragement in future prospect as our "expectation is from Him." "This is the Lord's doing and it is marvellous in our eyes."

Of Hafizabad and the new district of Lyallpur Mr. Martin says:—

Four and one-half months were spent in itinerating and over 40 villages reached. In the zenana work 60 homes were visited and several hundred women were instructed. In Hafizabad district the famine has greatly hindered mission work. Many of the schools are closed. The only congregation of the district has been disorganised; the Christians are all away seeking work. In Lyallpur no systematic work has been done among the non-Christian population but the outlook is very hopeful. The work so far has been to look up the Christians who have migrated from other districts. About 200 are now enrolled and many more are to be added. These Christians are chiefly from Sialkot, Pasrur and Zafarwal districts. The hook shop in Kila Didar Singh has done very well for a village shop, having sold over 50 Rs. worth of hooks. New shops have been opened in Sangla Hill and Lyallpur. These promise well.

The Summer Schools are a notable feature and worthy of imitation:—

The Summer School, that is, the school for the workers employed by the Mission, has been part of our Mission Policy for some years past, and has been gradually gaining in favor as its possibilities are better understood both by the Missionaries and the Workers. The School is usually held, each in its own station; but occasionally two or more stations have united and held the school in same central place, the work being divided among the Missionaries of the several stations represented. This plan has this advantage that the classes can be graded, but for several reasons, such as, travel, difficulties of arranging for housing so many, and the fact that special needs of individual stations cannot be so well met in this way, the other plan, that is, of each station having its own school, has become the rule and the union schools the exception. The wives of the Workers are expected to attend the school also, so the young ladies and the wives of the Missionaries are kept busy giving instruction to them. This in brief is what we mean by "Summer Schools." Helpful and interesting as the Schools have been in past years, it is the universal testimony of those conducting them that the schools of the present year have been more beneficial and of greater interest.

\* \* \* \* \*

The Sialkot School opened also for one month, the latter part of June. Dr. Martin, being Professor of the Theological Seminary, could not find time to conduct the summer school, so the writer consented to take charge of the male portion of it. It was conducted on similar lines to those just mentioned. We had special services for several days in which we had the largest attendance of native Christians

that I have seen in India, about six hundred being present at some of our meetings. We had weeping over sin, such as I had never seen in America, confessions of sins too, which seemed most sincere and earnest. We had the assistance of Rev. Ihsan Ullah, the native evangelist, who preached with power. Our own men in all these meetings did good service and helped much in making them a success. These evangelistic meetings, full of interest and enthusiasm as they were, were not the only encouraging features of the school. In fact, I think the gradual growth from beginning to end in Bible study and in spiritual matters was the most encouraging feature of the school. We could see progress of the most encouraging kind from day to day.

#### PESHAWAR.

The Report on the incipient Medical Mission (C. M. S.) at Peshawar and in the adjoining districts, issued by Dr. A. Lankester and Dr. A. H. Browne, is a very carefully compiled and well considered work. The first part deals with the principles of Medical Missions in general and would be a useful pamphlet by itself as a guide to plans to be kept in view in Medical Mission work.

The second part deals with the special subject of the C. M. S. Medical Mission lately begun in Peshawar and its districts by Dr. Lankester—now joined by Dr. Browne. It is a clear and full statement of the districts, giving good reasons for the particular policy advocated.

#### FURTHER AFIELD.

##### PERSIA.

The Rev. C. H. Stileman, Secretary of the Persia and Baghdad Mission of the Church Missionary Society, writes to the *Record* from Julfa, Isfahan, Persia, as follows:—On several previous occasions you have very kindly published letters from Miss Bird giving some information as to work amongst Persian women. As I have good reason to believe that much prayerful interest has been called forth by the publication of those letters, I am now sending you another link in the same chain, the enclosed letter from Miss Bird, giving further information about the convert Sakineh, and also some account of the more recent female convert Hamideh, trusting that you will be able to find space in the *Record* for Miss Bird's letter.

We subjoin Miss Bird's letter as follows:—

It is now nearly two years since we had the privilege of welcoming the first Persian female convert Sakineh into Christ's visible Church, and appealed to your readers to help her in many trials and persecutions by constant remembrance in prayer. God has heard and



answered our petitions, for though she has been completely shut off from us in the Prince Governor's Andrum, from time to time, through a fellow-maid-servant, we have received the message, "I am the same Sakineh as I was when with you." News had reached her that I was returning to England on furlough, and she determined to make an effort to see me again. She obtained permission from the chief eunuch of the Andrum to come out and see her mother, another woman being appointed to accompany her. At daybreak on Sunday, May 23, they started with her two children to come straight to the Julfa dispensary, closely veiled so as not to be recognized. Sakineh was evidently afraid to talk before her companion, and with difficulty the latter was persuaded to go round the hospital wards for a "show;" during those brief moments Sakineh told how she was not permitted to have a Gospel nor to speak about religion, but that in heart she was one with us, and remembered all she had been taught. She said, "You see I have no charms nor talismans. The Prince had a beautiful silver one, with the Moslem Creed inscribed on it, made for Abraham, and put it on his arm, but I took it off; and though the Prince was very angry, and everyone was unkind to me for a long time, I would not put it on." The church bell rang, and she persuaded her companion to come with her to church: she repeated the Lord's Prayer, Creed, and Commandments correctly, but had a little forgotten the General Confession. The Jewish convert Zester's baby was baptized during the service, when Sakineh mentioned her own baptism, and explained to Abraham how he too had been received into the fold. Directly after service the other woman hurried Sakineh off, but not before she had asked me to give her mother a Gospel to keep for her, so that whenever they met she might read a little of it. Her last words to me were, "I trust Jesus will make me free some day, and let me come back to the Mission."

Now we are praising God for another whom He has called out of darkness into His marvellous light. Hamideh was an idle, lying, inveterate little beggar girl when I first knew her some five years ago; Sakineh got hold of her, talked to her herself, and brought her for teaching. For some time it was evident she came merely to please her friend, but, after Sakineh was taken from us, Hamideh still came, and gradually as the truth dawned upon her dark heart she ceased to beg and lie, and tried to learn to knit and sew to support herself and her widowed mother. Last summer she asked for baptism, and has been most brave in confessing Christ. She has twice been taken before the local mullahs, questioned, and beaten for declaring her

faith in our Lord as her Saviour, and her determination to come for more teaching. Several times she has been struck in the street, and had her chuddar torn by spies when on her way to or from church. Once her arm and shoulder were so swollen and painful with having been thrown violently against a wall that she could not work for ten days; for many months people have called her "Christian dog," and refused in the weekly market to buy socks which she has knitted, saying they were defiled by her touch. The women in the house where she and her mother have one room will not allow her to draw water from the well in the compound, saying, "Your hand is that of an unclean Christian; you will defile our rope." During the late persecution her life was in great danger, but her faith never failed. Often after class she would kiss us saying, "If I am killed remember I am a Christian, though I am not baptized. Do ask the Bishop to baptize me soon; I want to fulfil Christ's command before I die." Bishop Stuart was very desirous that she should first learn to read lest she should be separated from us; she has come most regularly to Miss Braine Hartwell for teaching, and though not clever has by perseverance so far mastered this difficulty that she can read the Gospel fairly well. At the Bishop's request the Rev. C. H. Stileman examined her for baptism, and was very pleased with her grasp of the truth; and after the English service on Sunday, May 16, she was baptized in the presence of all the Mission party, giving her answers so distinctly, and so glad to have at last been admitted to the full privilege of a Christian.

Will all your readers be more than ever instant in prayer for both these Persian sisters, who are in constant danger for their lives, that if it be God's will they may be preserved to work in this cruel dark land, and that amid the trial of daily petty persecution they may be kept in perfect peace and trust?

Julfa, May 26.

MARY BIRD.

—  
LUTCKNOW.

The Missionaries here are looking forward to a "Mission" in the beginning of November. They propose to make a special effort to reach non-Christians by collecting a number of preachers to help their own staff, and to have daily regular preaching at a large number of centres at once.

## BOOKS, CORRESPONDENCE, &amp;c.

*Banna, July 29th, 1897.*

DEAR SIR,—A Society such as that outlined by Rev. E. Corfield in your last number is no doubt an evidence of indigenous Church life we should all rejoice to

see, but I think it would be a mistake to limit its usefulness by only including one section of the Panjab Indian Church community. The Presbyterian and other Native Christians of the Panjab have no doubt similar aspirations to those under the influence of our own Society and the question presents itself, is it desirable to multiply sectarian agencies in this new field after the manner of the old country when an undenominational Society could equally well do the work, and would meet with much wider support. I think emphatically, no. Our aim in India is to found an Indian Church and not stereotype the differences of Western Christendom. Hence it would be far preferable for a Society such as Mr. Corfield suggests to be organised as far as possible by representatives of all Panjab Native Christians and not to stamp on it at its very outset the shibboleth of only one section of the community. It should be our aim to get Indian Christians to look upon themselves as all members of one united Indian Church and to take united action on every possible occasion.

Any action which gives prominence to minor subdivisions and causes divided action is to be earnestly deprecated; and it should ever be the aim of each Society to sink its own individuality in the endeavour to impress upon Native Christians the first importance of their forming an undivided Church of the Panjab. Call the Society the Panjab Missionary Society and seek the co-operation of all Panjab Christians.

I am,

Yours obediently,

T. L. PENNELL.

DEAR SIR,—I have read with great interest Mr. Corfield's letter in your July Number of the *Panjab Mission News*, as also of Mr. Lewis (Chaplain of Dharamsala) on the subject of bringing about the creation of a Panjab Mission Society Native Church. I would have written earlier on this subject but postponed doing so hoping that Mr. Ihsan-ullah would write something on the subject, but, as he has not done so hitherto, will you permit me to make the following remarks.

I. That a Society has been formed very much on the lines suggested by the two reverend gentlemen mentioned above; but the working committee of this Society had decided not to publish its existence until Mr. Ihsan-ullah decides to become its Missioner. The reason of it is that he is at present working under the control of the Senior Missionary at Narowal and it was Mr. Bateman's wish to let things go on as they were for the present and not to start a Society. Since then the above-mentioned members have been sending in their monthly subscriptions to the Ihsan-ullah sustenance fund but they all

hope that it will soon be possible to found a Punjab Mission Society with Mr. Inshan-ullah as its first Missionary and Mr. Rahmat Masih as his Assistant.

II. I should like to know through your valuable paper (a) As to what would be the effect on the Punjab Church Council if an independent Punjab Mission Society were started and (b) How would it do if this new Society were made a part of the Panjab Indian Christian Association?

III. It may encourage many who are interested in this movement to hear that I have found no difficulty hitherto in getting funds for Mr. Inshan-ullah and am confident that there would be no difficulty in finding like funds for five or six more Inshan-ullahs provided the new Society was well organized and supported by all the Churches in the Panjab without regard of denominations.

I remain,

Yours Faithfully,

D. N. P. DATTA.

HOSHIAUR:

Dated 26th July, 1897.

Dr. Datta has also kindly sent us his replies to certain questions addressed to him and others by a Missionary Society's Committee at home. Among other things Dr. Datta says:—

As to how long will probably elapse before the Indian congregations become independent of C. M. S. money help, I beg to hesitate to express an opinion. For if the existing policy of the C. M. S. continue to remain in force, it strikes me that it will take many many years for the Indian Church to become independent. I do not think I would be far wrong if I put down the shortest limit at 100 years. The reason of this is twofold—poverty of the Indian Christians financially and the highly expensive scale of salaries now paid to the Indian workers—(Pastors, Catechists Readers &c.). One hundred years may sound absurd, but just compare the salaries of Hindu and Muhammadan religious teachers. Their Mahants and Pirs (who correspond to Bishops in the Christian Church) receive no fixed salaries. They depend on certain incomes derived from Jagirs (kind of Church lands) and offerings of their adherents on certain high days and holidays which, if they should amount to Rs. 100 per month, are considered very handsome. As regards their teachers of the lesser rank, they entirely depend on alms and on what may be given them on the occasions of weddings, &c., in the families of those amongst whom they teach. If such is the case amongst the Hindus and Muhammadans, who count by the million and have had their religious organisations in force for centuries, I do not think I have exaggerated when I have put down 100 years as the

nearest limit. What is required in this country is a system which would be within the power of the people. The Brahmans, Aryas, &c., have in this respect acted on the old Indian lines. They hardly pay any salaries. All their Church officers follow sundry secular pursuits in life for the support of their families, &c. Only a man here and a man there throws himself entirely on the precarious charity of the people and devotes his whole time as a mahasha, a preacher or a teacher in the garb of a Fakir. I do not for a moment on my own part advocate the Fakir system; but what I do advocate is that the C. M. S. should employ no paid agents from amongst the members of the Native Church to administer to the Spiritual wants of that Church. Appoint as many paid Missionaries, Evangelists, Catechists and Readers as the funds of the Society may allow, but appoint no paid pastors. This work must be left entirely to the congregations to do as they choose. The rule should be that as long as in a certain town or village there are only a handful of Christians—a dozen or so—the missionary who has been instrumental in bringing them to CHRIST, should also act as their pastor, teaching the abler ones amongst them to take some share in the pastoral duties. Then as soon as in a place there are 50 or 60 adult Church attendants, let elders be appointed and entrusted with the administration of Church matters of that congregation. Gradually from amongst the elders some will God raise whom He will grant fitness for ordination to the different ranks of honour in the Church—Deacons, Priests and Bishops.

Let this system of nupaid labour be introduced and I feel confident that the Indian congregations will become independent of C. M. S. money help in another 10 years. What should be done in future is to appoint no more salaried pastors—let those only who are already being paid continue to be paid, for they cannot now learn another profession. This evidently the American Presbyterian Mission never thought of sufficiently when making their last cut of 47 per cent. from the budget allotment of their Missions. They should have rather gone on half rations themselves, rather than have to dismiss any of their native agents.

The above letters touch on some extremely important and difficult points. The most difficult probably is that referred to by Dr. Pennell. For a long time we have felt that the question of an undivided Church in India is what we really have to keep in view. And we have great hopes that, however much in some quarters a narrow view of Church organization is being instilled, yet the majority of Indian Christians do regard one another as brethren not to be separated by barriers of organization.

It is not, however, clear to us whether an attempt on the part of us foreigners to push the question immediately to the front might not be premature and defeat its object. We are rather disposed to think that, when our Indian brethren shall have come naturally forward into responsible positions in their various Churches and have worthily and self-supportingly got the reins into their own hands, they will break through the dividing lines which mar the Church of Christ in Western lands and combine into a liberal united or at least confederate community. We do not give up hopes of this; and we watch with interest such an Association as that of which Dr. Datta tells us, wondering whether it may possibly be the germ of a great movement towards unity.

Another point is that of agents. Here we very much agree with Dr. Datta. We believe that, if from the first Missionaries had gone on the voluntary system, or if even now we were held enough to gradually adopt it, our Christian communities would be far more healthy. The voluntary system would not preclude, but would be intimately connected with, the providing for special evangelists, men markedly chosen of God, by funds voluntarily given by Christians in India, not by Missionary Societies at home.

Of these two points the latter is one which we Missionaries ought to see to at once. The former is one in which we should refrain from interfering except by prayer and private counsel.

(Editor.)

#### MISSION ADMINISTRATION.

*The Harvest Field* for July, 1897, contains a thoughtful Article on this subject, with regard particularly to South India, by the Rev. J. P. Jones, D. D. We give a few extracts:—

There are in South India twenty Protestant Missions. They represent sixteen Societies and five separate nationalities. Connected with these Missions are some 400,000 native Christians; and engaged in the conduct of this large and varied work are about 350 foreign missionaries, male and female. In connection with this extensive enterprise there is expended annually not less than Rs. 1,500,000, contributed by earnest and thoughtful men and women in other lands.

It is a question of considerable, and of growing, importance how these large and precious trusts are administered. Missionary bodies themselves are, or should be, deeply interested in this problem. And they should be ever learning from one another the best methods that lead to the highest economy and the largest efficiency. The churches and Christian people who have established and who maintain these Missions demand that their administration be wise and conducted upon modern



Long Subject

MINUTES  
OF THE  
Regular Meeting of the Missionary Association  
OF  
CENTRAL JAPAN,  
*Held at the C. M. S. Divinity College, Osaka,  
December 14th, 1897.*

THE meeting was called to order by the Rev. H. McC. E. PRICE, Chairman, at 10 a.m. A hymn was sung, the Chairman read Psalm xevi, and prayer was offered by the Rev. Dr. J. D. DAVIS. The Rev. B. W. WATERS was chosen secretary *pro tem*. The minutes of the last meeting as printed were adopted. The Rev. L. B. WORCESTER, evangelist from Ohio, U.S.A. then read the 2nd Chapter of St. John, and delivered an address on Hearing and Obeying the Voice of God.

The chairman made a few remarks thanking Mr. WORCESTER for his address. The meeting was led in prayer by several of the members, another hymn sung, and remarks were made by the Rev. Messrs. ALLCHIN, PETTEE, WAINRIGHT and TOWSON. The chairman mentioned an incident in Mr. MOODY's life illustrating the fact that simple obedience often requires great self-abnegation and courage, and consists not only in doing what we are told to do, but in leaving undone what we are not told to do.

Prayer was then offered and the meeting adjourned till 1.30 p.m.

Afternoon Session.—The chairman read II. Corinthians ix., a hymn was sung, and prayer offered by the Rev. J. H. SCOTT.  
 (See Pref.) The Rev. H. B. PRICE then read his paper on the subject chosen for discussion, epitomized as follows:—

#### SELF-SUPPORT OF THE JAPANESE CHURCH.

It may be interesting and profitable to-day to review the history of Mission financial policy, from the beginning of Mission work in Japan.

In this way we will be able to understand the forces that are at work to-day in producing changes in such policies and the practical advantages of the various policies. Mission work in Japan may be divided into three periods:

- 1st, Reaching from 1859 to 1872.
- 2nd, Reaching from 1872 to 1890.
- 3rd, Reaching from 1890 to the present time.

During the first period, since there were neither native evangelists nor Church members, all the work was done by the missionary, and consequently there was no necessity for putting into operation definite Mission financial policies.

Between the years 1872 and 1890 however, the work begins to increase at rapid strides in many parts of the Empire, Churches were organized, and those connected with the same Missions were united into general organizations with their Church Courts, Home Mission Boards and all the machinery of a religious body at home.

The demands on the missionary for preaching and teaching were so many, the hope of the Churches' soon becoming self-supporting so reasonable, that the Missions were betrayed into the too free use of foreign money in employing native evangelists and in fostering weak Churches.

In the joy, enthusiasm and yearning for souls, after the long years of sad waiting, they came to think the duty imperative of striking while the iron was hot.

As a consequence most of the missions used too much foreign money in renting kogisho, employing evangelists, assisting organized Churches, educating theological students and in establishing schools, in which the Boards at home rather encouraged than discouraged them.

However there were one or two Missions and a few individuals who, by keeping alive the interest in self-support, checked the too free use of foreign money. The papers on self-support read before the Conference of 1882 and the discussion that followed showed that perhaps a majority of missionaries held radical views on this subject, and yet the resolutions expressing the views of the Conference showed the Missions feared to take a positive stand.

During this period the idea of co-operation was very popular and the American Board and Presbyterian Missions established co-operative Home Mission Boards with their native Churches. Foreigners and Japanese were represented on those Boards to which the Missions and native Christians contributed proportionate amounts.

But this failed to stimulate increased liberality on the part of the Japanese, which, together with a growing desire on their part to control the whole evangelistic work, made the plan a failure.

This might be called the period of co-operation and the free use of foreign money.

The comparatively large number of graduates from the Seminaries who could not be supported by the Churches rapidly increased the Mission pay-rolls, and at the same time injured the work, in certain places, by removing the more active volunteer workers. We forgot the injunction "Brethren let every man wherein he is called therein abide with God."

3rd period. Rationalism, reviving nationalism, and the sadly too general diffusion of false theology and false philosophy, began to undermine the Church, making this a period of reaction. Due to this reaction many of those best able to contribute money to the Church were lost to her.

Doubt as to the verbal inspiration of the Scriptures and the Divinity of Christ destroyed the zeal and faith of some of the pastors and evangelists, the Churches were chilled and the poor sheep began to wander in doubt and uncertainty. These influences and the gradual shifting of individual responsibility as to evangelizing their own people, destroyed much of the vital force of the Church, reducing the Church rolls emptying the churches on the Sabbath and checking the progress of self-support.

This condition and the tendency of the Japanese to rely on, and control foreign aid, awoke the missionaries to the need for a change in the relations, financial and otherwise, between the Japanese and the Missions.

The co-operative Home Mission Boards proving unsatisfactory caused the Presbyterian Missions and the American Board Mission to sever their connection with the same. Pressure from the Foreign Boards, the shortness of funds and the growing dissatisfaction, forced the question of self-support more and more on our attention till at last it materialized in the resolutions adopted and recommended to the co-operating Missions by the Presbyterian Council of Missions, this last summer, which resolutions I insert here :

Aid to  
Churches

(1). That all missions co-operating in this Council make it a rule not to aid financially any church organized hereafter; and that, in concurrence with the recent action of Synod on this subject, we earnestly labor and pray for the entire self-support of all organized churches now receiving financial aid from the missions, within the next two years.

and Preach-  
ing Places.

(2). That in aiding companies of believers, both such as are connected with organized churches and such as are not, the missions adopt a uniform rule of not paying rent or incidental expenses.

New Work

(3). That in all new work, and as far as practicable in already existing work, the missions be urged to make a trial of Dr. NEVIUS' method in the general work of evangelization: Employing fewer workers, paying no rent or incidental expenses; and by grouping Christians into circuits, to make the work entirely self-supporting from the very start.

Monthly  
Blanks.

(4). That in all cases churches and preaching places receiving mission aid be required to fill out a monthly blank showing membership, attendance, amount and sources of all money received, and the manner in which the same has been expended; and that this blank be a uniform one for all the co-operating missions.

Standing  
Committee  
on Self-Sup-  
port.

(5). Finally that the Council appoint a standing Committee of three members on Self-Support, to which any matter relating to the subject may be referred, and which shall report to the next meeting of the Council.

These resolutions have been adopted, with a slight modification in No. 3, by the Southern Presbyterian Mission and by the West Japan Presbyterian Mission with the exception of No. 2 and a similar modification in No. 3. The most noticeable things in the last seven years in connection with Self-Support have been the abandonment of the Co-operative Home Mission Boards by the American Board Mission and the Presbyterian Missions resulting in the Japanese Churches establishing independent Mission Boards, and the action of the Presbyterian Council of Missions last Summer. The condition at present is as follows; a few of the Japanese leaders are pushing the Self-Support of the organised Churches, but seem to neglect the Kogisho groups where the work should be commenced in order to make it a success.

But the majority of the ministry and laity seem to be comparatively indifferent on the subject, and seem contented to be the recipients of foreign aid.

With the ministry this is partly due to a national indisposition to speak about money coming to themselves, and partly because they are unwilling to meet the Christians' self-denial, for self-support, with a like spirit on their part.

Most of the missionaries desire a change, but active opposition from some, half-hearted support from others, the indisposition to meet a difficult question with radical means, together with the inherent difficulties to be met with in making a change, seem to hinder positive reform. However there is a steady growth in the spirit of reform, and the prospects are brighter than they have been for a long time.

Hindrances to self-support.—

In addition to those already indicated I will mention:

1. Bad training in the past.

The duty of providing their own place of worship does not seem to have been pressed on the Christians from the first, the idea seeming to prevail that regular subscriptions for rent were not necessary until they were connected with a regular Church.

2. Wrong idea of the Church. They do not consider the Church as the body of Christ on earth, Divinely ordained and



preserved, but as an association of persons who have joined themselves together for some mutual benefit and the kindred idea that their duty is to the Church where their *seki* is rather than to the whole Church.

3. Lack of that respect for the sacred office and love for their pastor which is necessary to the true relation of pastor and flock.

There are two reasons for this. 1st. The Christians still have a little of the idea they had as non-Christians, that Christian workers labor for the money they receive.

2nd. There being a conscious lack of mutual self-sacrifice between pastor and people there is a lack of that love which springs from it, and until the Christians see more of the spirit of self-denial in the ministry they will not rally to its support.

4th. Lack of a feeling of responsibility for the work on the part of the Japanese. They argue as follows: The Church in America and England has started the work, and, since they are rich and we are poor, we will let them pay the bills. The preaching will go on, even if we do not contribute, so that the motive for exertion is denied them.

But "the real hindrances are of the heart and not of the head"—failure of the Japanese to realize the value of the salvation they have received and the utterly wretched and lost condition of the natural man. Until this is the case we can not look for liberality in giving which is a most natural way of expressing thanksgiving. Absence of the infilling of the Holy Spirit which makes us less selfish, and causes us to yearn for the salvation of others and to delight in simply living and working for our Lord and Master.

I pass now to the hindrances for which we as Missionaries are largely responsible.

1. Too much paraphernalia in our kogisho and churches. Each little group of Christians think they can not live and grow without a preacher, and that a set sermon is essential to a service.

2. Want of positive Mission rules giving a clear and definite mode of action for all the Japanese kogisho and evangelists, and behind which rules the missionaries can not go. As long as the enforcing of reform in self-support is left optional with the

missionaries very little will be accomplished from an indisposition to act or from the want of hearty support on the part of the brethren.

3. Missionaries hesitate to resort to radical measures of self-support lest Missions employing more evangelists and using more money might absorb their Christians and workers.

God grant that such may never be the case in any land, but that all Missions, on the contrary, may give hearty moral support to any Mission striving to attain self-support.

This suggests the kindred subject of co-operation between Missions in the Osaka district. If our salaries for evangelists, and our general policy with regard to aiding Churches and groups of believers, could be the same, the efforts for self-support would have a power which can not exist when one or two Missions are struggling alone.

4. The large salaries paid in Mission schools is a serious hindrance to self-support, as it makes the pastors and evangelists dissatisfied. While the salaries paid by some Missions for workers, set the figures so high that very few Churches can expect to pay them.

Encouragements to push self-support.—

1. It is sanctioned by the New Testament. The Church in the apostolic days spread, not by natives taken out of their spheres of labor and put over Churches unable to support them, but by Apostles and a few helpers supported by them or the Churches they founded.

The Churches after being planted were left to God's tender care and ministered to by elders, who no doubt in time furnished them, with pastors.

If Paul injured the Corinthians by not receiving aid from them, have not we injured our Japanese brethren in not requiring them to bear their own burdens?

2. It puts the responsibility where it ought to be, on the individual Christians. When the Japanese realize that the salvation of the immortal souls around them depend on their efforts and money, they will spring into new life under this awful responsibility.

The bulk of the converts in the past have been the result of the work of private Christians, and it will be so for many days to come.

By a self-supporting group of Christians, I mean one which is willing to assume the responsibility for its own spiritual good and growth in grace and for the salvation of others, either with or without the expenditure of money and the use of paid workers.

When the heathen see the Christians giving of their time, labor and money for them and Christianity it will appeal to them, otherwise it will not. Until our religion costs us something it is lightly esteemed.

3rd. Self-support is not an impossibility in Japan, as has been shown in the past in some places.

Does it hurt the Japanese to give? then let them give till it ceases to hurt, in other words till they love giving for its own sake.

Japanese converts at first show a commendable desire to help others. Let us encourage this and more reliance on self, led by the Holy Spirit.

There is a natural spirit of hero-worship and self-sacrifice in the Japanese, which, if sanctified by the Holy Spirit, will make them some of the greatest religious workers in the world.

4th. The need of a change encourages us, and certainly with experience, the Bible and the Spirit to help us, we can find a better plan than the one which obtains at present.

May I suggest the plan as embodied in the spirit of the resolutions adopted last Summer by the Council of the Presbyterian Missions, which is as follows.

1. Small groups of believers shall not expect to have a pastor from the start, but assemble on the Sabbath for Bible study and worship, led by one selected from their own number.

2. These bodies of believers shall be so grouped that one evangelist can visit a large number to teach the leaders and encourage and help all the Christians. These evangelists, if not supported by the Christians, to be supported by the Missions to which they shall be responsible.

3. Requiring these groups to pay for their own preaching places and incidental expenses from the first, the Missions however continuing to rent street chapels and kogisho where there are no Christians.

4. Never to give Mission funds for pastors' salaries or Church buildings though the missionary might subscribe a small amount for Church buildings.

5. Employing fewer evangelists than formerly.

The reading of the paper having been concluded, the Rev. Dr. J. T. GULICK offered prayer, and the Rev. H. B. PRICE, having been called upon again, read the following:—

Complying with the request of the Standing Committee of the Association I wrote to members of the various Missions doing work in the Osaka district asking what had been the policy of their Mission on first beginning work in Japan, what it was now and what was the policy of their Native Church Courts as to self-support. I also asked how many Churches were self-supporting, how many had become so in the last five years, and how many had ceased to be so in that time.

The substance of the replies received is as follows:—

Southern Methodist Mission.—This Mission's policy has been to abstain from seeking help from home as long as the funds could be raised on the field, but last year, for the first time, 400 *yen* was received from home. Self-support is pushed in season and out of season. Two Churches have become self-supporting in last five years. There are no others. Native Church has no special policy.

Cumberland Presbyterian Mission.—

Up to 8 years ago this Mission used no Mission money except in school work, but after it united with the other Presbyterian Missions it began to aid Churches and kogisho. Under the new plan the Churches are less effective. Push the question only with kindly advice. There are no self-supporting Churches. The policy of the native Churches is that of the Nihon Kirisuto Kyokwai, which is that all Churches become self-supporting from the summer of '97 or cease to be Churches.

West Japan Presbyterian Mission.—

From the beginning a judicious use of money was made in aiding preaching places and Churches and in employing evangelists, at the same time trying to get the Churches to be self-supporting as soon as possible.

Last year the money given to a Church was limited to not more than half the monthly running expenses, and this was not to be over 15 *yen* for any one Church. While still making a judicious use of money, this Mission recently decided to work along the "Nevius' plan," giving no aid to Churches to be organized hereafter and, wherever possible, employing fewer workers and paying no rent nor incidental expenses.

One brother writes : The old plan was unsatisfactory. Push self-support hard. 5 or 6 Churches are in a sense self-supporting. 3 or 4 have ceased to be so in the last five years.

Southern Presbyterian Mission.—

The salient points of this Mission's policy have been never to have any pastors in Mission employ—only evangelists, never to pay any Church expenses, to spend as little money as possible in expenses and salaries and to cultivate the spirit of self-support.

In November we adopted the general principles of the "Nevius' plan," deciding to give no further aid to groups of Christians for rent or incidental expenses, employing fewer evangelists, and paying no rent or incidental expenses except for street chapels and in places where there are no Christians.

Self-support is pushed, and, in some sections, hard and successfully. Four Churches are self-supporting and one partly so. All but one reached their present condition in the last five years, and one more hopes to become self-supporting in January.

Policy of the native Churches of all the Presbyterian bodies is that of the Nihon Kirisuto Kyokwai.

One brother writes : I found the Mission paying the expenses of evangelistic work as all other Missions were doing. Under this plan there was little interest in the work by the Japanese. He has urged the Christians to do all in their power to sustain the work in their own localities. Only one Church in his field claiming to be self-

supporting, and one is partially so. Both became so in the last four years. Self-support is pushed as far as practicable. The native Baptist Churches have no common policy.

Mission of the American Board.—

This Mission pushed self-support from the beginning, refusing to ordain a pastor unless the Church could support him; afterwards however the majority went too far in the use of foreign money.

There has been no change except six years ago when co-operation with the Japanese Home Mission Board ceased. Churches prospered more in the old days, but this was due to other causes. 38 Self-supporting Churches. 2 have become so in the last five years, and 6 have ceased to be self-supporting. The rationalistic and nationalistic waves, however, have have shielded the Churches ten times as much as the use of foreign money. There is more agitation of late, but during this time of reaction and coldness it seems best to help the weak Churches.

The Kumiai Churches have no direct policy but do not give a dependent Church full representation in the Sōkwaï.

The Mission of the Church Missionary Society.—

The original policy was to encourage self-support, and there has been no great change.

A Pastors Sustentation Society established in the last few years pushes self-support. The S. P. G. and C. M. S. Missions give a grant in aid to this Society and it supplies pastors and stated supplies to Churches contributing a certain proportion of his salary. No self-supporting Churches. A majority of those writing to me think it would be desirable for all the Missions working in the Osaka district to have the same blanks for the monthly financial reports of kogisho, Churches and evangelists, and the same scale of salaries for workers, but doubt its practicability.

The Chairman having expressed the thanks of the meeting to Mr. PRICE for his paper, questions on various points were asked by several of the members and replied to. The Rev. G. ALLCHIN and Rev. Dr. J. L. ATKINSON spoke at considerable length on the subject.

(over)

3mg

(6m9.)

The Rev. Dr. D. W. LEARNED said :

Some addresses on self-support seem almost to imply that it is the great aim of our coming to Japan. If it were so it would be easy to leave the weak Churches to die or to linger on in a moribund condition (as some are doing), and thus to announce one hundred per cent. of the Churches self-supporting. Such a view, however, would seem to logically require that we leave the country at once, for if the responsibility for the evangelization of Japan rests with the Japanese Churches why should the Churches of other countries spend thousands of dollars in supporting missionaries here? Moreover such a theory would seem to lead to the giving up of home missionary work, that each country, each state, each town and each ward may sustain its own Christian institutions. Moreover, if independence is the great essential of Christian life, can we wonder that the Japanese wish to practise it in every way and be independent of our advice? A while ago a Japanese newspaper in reporting or urging some action that was seen to be distasteful to the missionaries said, "they have preached independence to us and must not be displeased if we practise it." Some of the most earnest, working Churches I have seen in Japan were among those in the early days which received their preaching free of price from missionaries, and some of the most dead-and-alive ones may be found among those now which are proud of their independence. If self-support is only one element (no doubt a highly important one) in the missionary's purpose, it may be better not to have any rules, unless they are administered with a good deal of freedom, but to deal with individual cases according to circumstances. For example, in a country village it may be entirely wise to secure self-support from the very beginning, while in a city to require the first Church to pay all the expenses may probably result in confining the public preaching to some little room in a narrow alley, where it would have no chance to reach the multitude, or if the Church has its own little meeting-place in some obscure corner and the missionary maintains a public preaching-place in some more expensive place (which may perhaps be the best plan) may it not very likely tend to teach the Church that they have no responsibility for bringing the Gospel to unbelievers?



(So With) The Rev. W. E. TOWSON said:

There are two extreme views in the handling of this very difficult question:—

(1) The too lavish use of foreign funds; (2) Not using them at all. Both of these methods are extreme, and I believe are erroneous and harmful. The middle course between these extremes, namely, a wise use of a small amount of help for a short period of time, appeals to me as the wisest method—as a sort of Golden Mean.

The Southern Methodist Mission is seeking to go along this middle course, in its handling of this important question. Our policy can be defined as “A limited use of foreign funds, for a limited number of men, at a limited salary.” We have restricted ourselves to the use of 1200 *yen*, during a year, of funds that come to us from our Board. This money can never be used for more than twelve men; but a part of it may be used for a less number, but only at the same rate. The salaries of our pastors are 15 *yen* for single and 18 *yen* for married men. Our constant aim has been to keep the amount of foreign funds from becoming a growing quantity, which is one of the most difficult points in this whole question. We saw no other way of accomplishing this but by limiting the amount used, and, in order to do this, we were compelled to limit the number of men and the amount of salary for each man. This makes the increase of the work, as regards Churches and pastors, dependent upon the increase of Self-Support. As the Churches grow in the grace of Self-Support, the number of pastors will increase.

Our pastors receive their support from three sources: (1) From the Churches,—this is or should be a growing one. (We now have two self-supporting Churches, the pastors of which receive no help from any other source.) (2) We supplement what the Churches pay by an appropriation from our *Dendo Kyoku*. (3) If necessary, which is not always the case, the pastor's income is further supplemented by an appropriation from the 1200 *yen* from home. This is the last source that is drawn upon, and is not used except it is necessary to bring the salary up to the required amount. As the amount received from the local Church increases, the amounts from

the other two funds gradually decrease until the Church becomes entirely self-supporting. Our *Dendo Kyoku* funds are made up here on the field from various sources, such as an assessment on all of the Churches, individual subscriptions from the wealthier members, the proceeds of a week of self denial, and subscriptions from the members of the mission, which will total about 400 *yen* (this year the subscriptions from the missionaries are more than this, since the amount asked for from the Board was reduced by them.) The salaries of our preachers are low; but we have sought to keep them at a figure where the Native Church can pay them. For a while there were some objections, but now our pastors are seeing that, for the sake of the Church, it is best that the salaries should be low, and so they are submitting to their limited salaries with excellent grace. One of them is paying into the *Dendo Kyoku* every month 10 or 11 *yen* which he earns in a little night school that he has. The preachers, as a body, have contributed 100 *yen* to the same society. I have just returned from a trip during which I met seven of our eleven preachers who are on these funds and, although I had to handle the question of their salaries in each place, at our quarterly conferences, yet I did not hear one word of murmur or complaint from anyone of them.

(6mg)

The Rev. ORIS CARY spoke, in part, as follows :

The great objection urged against having the Churches support their own work is that it is impossible for them to do it. We feel like saying with Mirabeau, "Impossible! Never mention that stupid word again!" What ought to be done, can be done. Some Missions say that it would be impossible for Japanese Christians to erect Church buildings without aid. The Kumi-ai Churches have never received help from mission funds for that purpose; yet few bodies are so well supplied with buildings. New sects rising in Japan do not get help from abroad; yet they increase. Much might be learned from the Tenri-kyo and other such sects. There may be much in their methods to criticise; but we may well desire to see Christians working with like enthusiasm to spread their doctrines. Twenty years ago there was this enthusiasm which led all believers to work for the salvation of others. Now such work is left to paid

evangelists, and one reason is that foreign money has unduly increased their number and their salaries. The Christians can do what they must do and what they wish to do. Mention has been made of the fact that at a single meeting 1900 *yen* was subscribed for the Missionary Society of the Kumi-ai Churches. Does any one suppose that this sum would have been raised if that Society still received aid from the American Board? It used to be said by those who opposed the continuance of the subsidy that it would be impossible for the Society to flourish without it.

When members of a Church say it is impossible to raise money, it is well to quietly turn the conversation to the subject of temperance and ask how much the members of the Church would be spending for *sake* if they had not given up old habits. Add expenses for tobacco, gifts to temples, etc., and it will be evident that if Christians now cared as much for their religion as they once did for these things, it would be possible for a Church with few members to be self-supporting.

(617) The Rev. Dr. J. D. DAVIS said, in substance :

I have no doubt but that the Japanese Churches are financially able to support themselves and do this work, if they would only try. The problem is to get them to try. The nationalistic spirit is not enough to lead them to do it. If that is all, they will go without pastors and let the work of evangelization go undone. The spirit of the so-called "new theology" which leads them to believe that all these millions are to be saved somehow, sometime, somewhere, will not do it.

Nothing but the presence and power of the Holy Spirit, the Spirit of Christ, taking possession of the hearts of all the workers, foreign and Japanese, and filling the members of all the Churches, can solve this problem. If all hearts felt the worth of the souls of these millions as Christ feels it, and realized the peril they are in as Christ sees it, and were filled with a Christ-like love and zeal to save them as individuals from death *now*, the problem would be solved. All hearts would be so absorbed in the work that we should almost forget the distinctions between foreigners and Japanese, and men and money would be freely given. I have in mind one province where ten years ago it was said that Christianity had gained a

stronger foothold there than anywhere else in Japan, and there were nine or ten self-supporting Churches, and very little foreign money had been used in the work. But the rationalistic theories came in four or five years ago, and now there are only two or three self-supporting Churches there; four or five Church buildings which they erected with their own money have been standing unused. When I realize how persistently destructive theories have been preached and printed during the last few years, I sometime wonder that there are any self-supporting Churches left in connection with the work of my own Mission. I thank God, and take courage, that so many have held on to the old Gospel during this time of trial. We may need to revise our methods in the use of foreign money. I believe too much foreign money has been used, but strong self-supporting Churches can only be built up here by holding fast to a Divine Christ and to the Divine Word, and by having the Holy Spirit filling all hearts and bringing a Christ-like consecration and zeal into the work. I believe neither extreme is wise. The golden mean in the desirable way. How can we expect this people to begin to have a pastorate or to appreciate the need and value of one if we do nothing to help them to begin to have one? If we begin and carry on the work without a pastorate, how will they ever realize the need of having one? Can these millions be reached and won to Christ in the most speedy and efficient way without a body of men who give their time, their hearts, and their lives, to this work?

On request of the Chairman, Dr. DAVIS then led the meeting in prayer. The selection of a subject for discussion at the next meeting was left to the Standing Committee, and the meeting closed with the Benediction by the Rev. Dr. WAINRIGHT.

APPENDIX  
TO THE  
ANNUAL REPORT OF THE COUNCIL  
OF MISSIONS  
CO-OPERATING WITH THE  
CHURCH OF CHRIST  
IN JAPAN.

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CONTAINING

- I. The Report of the Committee on Self-Support.
  - II. The Action of the Council.
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ISSUED BY THE PUBLICATIONS COMMITTEE  
OF THE COUNCIL.

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1897.

The Committee on Self-Support appointed by the Council of 1896 consisted of the following members :—M. N. WYCKOFF, J. P. MOORE, G. W. FULTON, G. W. VANHORN, and S. S. SNYDER. The Council of 1897 appointed A. OLTMANS and J. B. HAIL to take the place of M. N. Wyckoff and J. P. Moore who were absent.

## APPENDIX.

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### REPORT OF THE COMMITTEE ON SELF-SUPPORT RENDERED TO THE COUNCIL OF MISSIONS CO-OPERATING WITH THE CHURCH OF CHRIST IN JAPAN, JULY 1897.

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Your committee appointed "to collect information concerning the blanks and reports used, and the methods of self-support followed, by the various missions in Japan," beg leave to make the following report :—

After consultation with the several members of the committee, the acting chairman issued a circular letter containing nine questions bearing upon the subject of self-support in its different phases.

Each of the four members of the committee now on the field, was given a certain number of missions with which to enter into correspondence ; and as a result the committee received replies from one, and in some cases, from two or three members each, of some twenty-four missions, including several which are not classed among the orthodox churches.

The committee are of the opinion that the best way in which to bring the information thus obtained before the Council is to let the correspondents speak for themselves, with only such modification as is necessary to make of the report a connected whole.



The extracts made from the letters sent in were in answer to questions on the following points: (a) Blanks and reports used by which churches and preaching places have regularly to face their financial condition. (b) Mission policies in the matter of self-support, and the success and failure met with in carrying them out. (c) General remarks, suggestions and opinions.

In addition to the extracts is presented a summary of the facts elicited, and the impressions made by the extensive correspondence regarding the present condition of the churches, the temper of evangelists, pastors, and people concerning self-support, and the future prospects for the development of the idea of self-support and the attainment of independence by the churches.

#### 1. Mission of the American Baptist Missionary Union.

Uses no system of blanks, and has no definite policy. Evangelists paid by mission funds should make it their business to evangelize, going here and there establishing preaching places, and until the Christians in any place are able to support a pastor, one of their number should act as overseer of the flock.

#### 2. Mission of the American Board of Commissioners for Foreign Missions.

Uses a blank report to be filled up monthly, showing all receipts and expenditures. Has no special policy in force, and brings no special pressure to bear upon the evangelists with a view to hastening self-support. The question receives more attention in the churches (native) than in the mission. Of organized churches there are now 73, 38 of which are self-supporting. Amount of money raised last year by the native churches, \$22,916. The rationalistic and nationalistic wave that has recently swept over the churches

has interfered with and delayed self-support. Where self-support has come, it has been due to earnest faith and earnest zeal born of the presence and power of the Holy Ghost. Prior to wide-spread success in the matter of self-support, the churches must get back to Christ and to earnest faith in his Gospel.

### 3. The Mission of the Church of Christ.

Hitherto has used no form of blanks for reports. At first had no paid evangelists ; but the unity of the Japanese in insisting upon having them, and the want of unity in the mission, made the Japanese strong and the mission weak, so that there are at present six preachers employed. One member of this mission writes: "My own idea is not to pay an evangelist, but help the membership through industrial missions, that is, help them in this way to support their pastor. \* \* \* The solution of the problem of self-support is the 'Single Tax' theory"; and as an illustration or argument in favor of his view, he refers to the fact that the priesthood of the Old Testament was supported by a land tax.

### 4. The Mission of the Christian Church of America.

Uses no blanks and has no definite policy. One difficulty is that the salaries of the preachers are as a rule higher than the incomes of the people among whom they labor. If preachers would live on salaries of 8 or 10 *yen*, the people would be able to support them.

### 5. The Missions of the Church of England.

#### (a) St. Andrew's University Mission.

Uses no system of blank reports. In each diocese there is a society called Hokyu Kwai (Salary Committee), whose express object is the promotion of self-support. The rule in general is this, that each

congregation shall give according to its estimated ability, rather than according to the number of Christians enrolled. Success has been but partial thus far; though the present is a noticeable improvement on the time when there was no society to urge the duty. The duty should be persistently enforced by the clergy in the pulpit and at the vestry meetings. Responsible bodies must arouse in the hearts of the Christians a sense of the duties and responsibility involved. It is action, not debate, that is wanted.

(b) Mission of the Society for the Propagation of the Gospel in All Lands.

Gives special attention to self-support. A committee called the Hokyū Kwai has been in existence for some time, whose business it is to urge on the native Christians the duty of self-support and to make payments in aid in proportion to the amounts contributed. The sums promised are usually paid; but there is a disposition not to increase them. No system of blanks obtains. It is the rule not to ordain a deacon unless the people agree to pay one-third of the salary, or a priest unless two-thirds are provided.

(c) The Mission of the Church Missionary Society.

The question of self-support continues to receive special attention. The policy is to encourage individual churches to contribute from the first towards both church expenses and the pastor's salary. No help in fact is given towards rent and current expenses. When a pastor or lay agent is appointed, the congregation must pay at least *yen* 4.50 toward his support. This is paid to a central committee.

6. The Mission of the Cumberland Presbyterian Church, U. S. A.

Has no blank forms and no special policy. Mission aid is regarded as merely supplementary; but this is not a rule rigorously enforced. There is no hearty

co-operation on the part of the native pastors; though the obligation is acknowledged. Until it entered the Council, this mission had no supported evangelists, and the churches seemed more prosperous than they are now under a paid system. Self-support will come when missions are no longer able or willing to aid organized churches. No aid is given to new work, and from old work aid is gradually withdrawn.

#### 7. The Mission of the Protestant Episcopal Church, U. S. A.

The committee did not succeed in getting a reply from any representative member of this mission; but learned privately that the mission does not emphasize self-support, that it takes the position that it is important to keep the church under foreign control for some time to come, and that in the mean time it is right and proper for the mission to pay the bills. In a letter received from a missionary connected with this body, the following sentence occurs:—"I am in favor of self-support when it does not mean on the part of the Japanese freedom from mission control and direction." The writer believes that in certain quarters self-support has been the direct outcome of a desire to get rid of foreign control, instead of being due to "gratitude and love to God for his redemption;" and further that "injury has been done by pushing the question at the wrong place."

#### 8. The Mission of the Evangelical Association of North America.

Has no system of report blanks; and as for the policy of self-support pursued, the whole amount of money required for salaries is fixed by the General Conference, and of this amount the churches are expected to pay 20 per cent. The Conference assesses the amount payable by each church towards making up the native total. The stewards raise the money in their respective churches and report the same at

congregation shall give according to its estimated ability, rather than according to the number of Christians enrolled. Success has been but partial thus far; though the present is a noticeable improvement on the time when there was no society to urge the duty. The duty should be persistently enforced by the clergy in the pulpit and at the vestry meetings. Responsible bodies must arouse in the hearts of the Christians a sense of the duties and responsibility involved. It is action, not debate, that is wanted.

(b) Mission of the Society for the Propagation of the Gospel in All Lands.

Gives special attention to self-support. A committee called the Hokyu Kwai has been in existence for some time, whose business it is to urge on the native Christians the duty of self-support and to make payments in aid in proportion to the amounts contributed. The sums promised are usually paid; but there is a disposition not to increase them. No system of blanks obtains. It is the rule not to ordain a deacon unless the people agree to pay one-third of the salary, or a priest unless two-thirds are provided.

(c) The Mission of the Church Missionary Society.

The question of self-support continues to receive special attention. The policy is to encourage individual churches to contribute from the first towards both church expenses and the pastor's salary. No help in fact is given towards rent and current expenses. When a pastor or lay agent is appointed, the congregation must pay at least *yen* 4.50 toward his support. This is paid to a central committee.

6. The Mission of the Cumberland Presbyterian Church, U. S. A.

Has no blank forms and no special policy. Mission aid is regarded as merely supplementary; but this is not a rule rigorously enforced. There is no hearty

co-operation on the part of the native pastors ; though the obligation is acknowledged. Until it entered the Council, this mission had no supported evangelists, and the churches seemed more prosperous than they are now under a paid system. Self-support will come when missions are no longer able or willing to aid organized churches. No aid is given to new work, and from old work aid is gradually withdrawn.

7. The Mission of the Protestant Episcopal Church, U. S. A.

The committee did not succeed in getting a reply from any representative member of this mission ; but learned privately that the mission does not emphasize self-support, that it takes the position that it is important to keep the church under foreign control for some time to come, and that in the mean time it is right and proper for the mission to pay the bills. In a letter received from a missionary connected with this body, the following sentence occurs :—" I am in favor of self-support when it does not mean on the part of the Japanese freedom from mission control and direction." The writer believes that in certain quarters self-support has been the direct outcome of a desire to get rid of foreign control, instead of being due to " gratitude and love to God for his redemption ;" and further that " injury has been done by pushing the question at the wrong place."

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the Quarterly Conferences. The plan has been in operation for only one year, but is believed to be a good and practicable one. "The Japanese have been spoiled by too free a use of American money, and it is always difficult to deal with spoiled children." Recommends that a conference of all the missions be held, and that a uniform method for the gradual reduction of aid from abroad be adopted by the missions and the Home Boards.

9. The Mission of the Evangelical Lutheran Church.

Self-support does not receive special attention. The policy is, that a church can not be fully organized and self-controlling until it is entirely self-supporting. Uses no system of report blanks. Believes that missions in the beginning in Japan were projected on too high a scale, and that as churches are now managed, the natives can never support them; that salaries etc. will have to be brought down to a level corresponding with ordinary Japanese life before the effort to push self-support will succeed. The native pastors and churches should be urged to take up the matter seriously, legislation on the subject by foreigners not being likely to produce the desired result.

10. The Mission of the Evangelical Protestant Missionary Association. (German and Swiss).

Has no settled policy, though special attention is paid to self-support. Requires the congregation to pay at least part of the current expenses. The Japanese Christians must be dealt with strictly on business principles. The policy based on trust and confidence has failed. Church independence must follow financial independence.

11. The Mission of the Methodist Church of Canada.

Has a financial schedule showing the contributions of the churches for 17 different objects, also the amounts paid by the mission for substantially the same. A church having

from 12 to 20 members	pays	$\frac{1}{12}$	} of the pastor's salary and current expenses.
" 21 " 40 "	" "	$\frac{1}{4}$	
" 41 " 60 "	" "	$\frac{1}{3}$	
" 61 " 80 "	" "	$\frac{1}{2}$	
" 81 " 120 "	" "	$\frac{3}{4}$	
over 120 "	" "	all	

The scheme is based on an estimated salary of 25 *yen* per month. In cases where the amount paid is less than this sum the estimate is not made on a smaller basis. Deficiencies are not met by the mission, but paid from a fund raised by the churches. There has been slow progress; the number of self-supporting churches being three. In the opinion of one of the members of the mission, the system is "not satisfactory." There is a lamentable lack of the true spirit of self-support among pastors and evangelists. In the above mentioned three churches no particular method was followed whereby self-support was secured. The essence of the matter was this, the pastors were imbued with the right spirit, and impressed the same upon the church members, making them believe they could be self-supporting, and then it was that they became so.

## 12. The Mission of the Methodist Episcopal Church, U. S. A.

Self-support receives special attention. The mission policy is, that a certain amount is granted by the missionary society in America and placed in the hands of the Annual Conference, to be apportioned among the various churches according to their several needs. The balance of money required is supposed to be paid by the churches. The stewards furnish to the Quarterly Conference and to the presiding elder in each district detailed statements of all moneys received

and paid out, including the amounts received from the mission. One member writes that a lack of interest on the part of the preachers is a chief obstacle to success, and that the mission made the mistake of not inculcating a spirit of self-support in the beginning. In the opinion of another, the system has practically failed, the only place in which self-support has been attained being where the membership has been revived and filled with the Spirit of God. It is along this line that efforts should be directed to increase the spirit of self-support. For the foreigner unduly to press self-support on the Japanese is unwise and will not lead to permanent success. The subject should be urged, but the Japanese left to work out the problem for themselves.

13. The Mission of the Methodist Episcopal Church, U. S. A. (South).

Special attention is paid to self-support. The policy is, to pay as small salaries as possible, in order that the churches may the sooner be able to pay them themselves. No system of blanks is used. There are two self-supporting churches, which became so through the hearty co-operation of their pastors.

14. The Mission of the Methodist Protestant Church.

No report.

15. The Missions of the Presbyterian Church, U. S. A. (North).

(a) East Japan Mission.

Uses a system of blanks. One writer says, "We have no fixed mission policy at present and the question of self-support receives no special attention. There was formerly a sliding scale, in accordance with which churches or preaching places were asked to pay  $\frac{1}{4}$ ,  $\frac{1}{2}$ ,  $\frac{3}{4}$ , or all, according as the membership

reached 25, 50, 75, or 100 adults. It proved ineffectual and was discontinued. Salaries might be paid partly *in kind*, that is to say, by donations, as is often done at home. The examples of the large salaries paid to teachers and presidents of mission schools retard self-support and breed dissatisfaction." Another says that wherever in his experience self-support has been reached, it has been by the method of sympathetic contact with the people on the part of the missionaries, teaching them the duty of paying church expenses, and themselves actually setting the example of giving. The same correspondent believes that legislation and resolutions can not help the cause, and that the most the missionaries can do is to get as near the people as possible, and by personal precept and example inculcate the spirit and the duty of self-support, making at the same time a careful and judicious use of mission money appropriated for evangelistic purposes.

(b) West-Japan Mission.

A set of rules was adopted last autumn to the effect that no organized church shall be aided to the extent of more than half the total amount required for its running expenses; and that in no case shall the sum be allowed to exceed 15 *yen* per month; this action to go into effect when a church's present pastoral relation or that of stated supply shall cease, or at the latest after three years shall have elapsed: further, that whenever the rule bears too heavily, the mission shall suggest that churches so affected shall seek aid from the Home Mission Board (native); and again that the mission shall hold itself responsible for no more than half the expenses of delegates to meetings of Presbytery, or of the moving expenses of pastors or stated-supplies. A blank is in use which the evangelists are required to fill out monthly. "The only way to manage these things is not to leave anything to the individual missionary, but to have a hard

and fast mission rule behind which the missionary can not go, and from which the Japanese may know there is no appeal. It would aid the cause if the Council had a uniform rule, thereby securing uniformity throughout the church." Another correspondent expresses the belief that self-support is attainable only through the mission's refusing to give any more aid after some definite time. Still another writes that he has seen nothing deserving the name of self-support, but only positive retrogression. He believes that the best plan is to "take away all props from the churches and let them stand or fall of themselves." The whole system is at fault. It was adopted at a time when no one could foresee the present condition. The conditions to-day do not warrant its longer continuance, but on the contrary call loudly for a new start. The Sanyō Presbytery since the withdrawal of all aid has more than doubled the amount previously raised within its bounds. It undertakes all the expenses of its own meetings; taxes the Christians in order to meet these expenses; allows delegates five sen a ri for travelling (a ri is two and a half miles), but nothing for hotel expenses. The entertainment of delegates is laid upon the Christians of the place of meeting.

17. The Mission of the Presbyterian Church, U. S. A. (South).

Very especial attention is given to the subject of self-support. The policy pursued is the same as that suggested by the New York Conference of Secretaries. There are no aided churches, nor is aid given formally to preaching places. Thus far a fully employed evangelist has charge of a group of believers until it can call a settled pastor. To the pastor's salary the mission as such gives nothing, though individual missionaries contribute as they see fit. By this method two churches attained to self-support in a comparatively short time. Under no circumstances

is aid given to organized churches. The progress thus far made has been due, in the opinion of one writer, to the mission's taking a firm stand on the rules approved by the Home Board. "To have a settled policy and stick to it," he says, "is the only way to secure self-support."

#### 18. The Missions of the Reformed Church in America (Dutch).

##### (a) North Japan Mission.

Has a blank report to be filled out monthly. But little further is done in a systematic way in the direction of self-support. The aim is to get preaching places to pay either the rent or part of the preacher's salary. The blank in use shows the amount contributed by the churches and preaching places, and also the aid received from the mission. The question is a most important one, but is beset with many difficulties, and progress must be slow at best. Any set of rules will need to be interpreted freely, and many exceptions allowed. The ground of national sentiment or pride is not a proper one on which to seek self-support. Rather, there should be sincere and earnest devotion to Christ, whence will come the manifestation of the fruits of grace. Self-support is the first duty, and generosity or benevolence should not take precedence.

##### (b) South-Japan Mission.

A blank form is in use, and "Our policy is to get what we can," says one correspondent. Estimates for six months at a time are made out, in accordance with which the churches are asked to pledge certain definite sums, the mission agreeing to provide the remainder of what is required; but the mission does not furnish any money beyond the amount stipulated. Does not favor a general conference of all missions to

discuss self-support ; but believes that as the Council is the oldest and largest association of workers in the country, it should assume the leadership and act without reference to other missions.

19. The Mission of the Reformed Church in the United States (German).

There is an evangelistic committee composed of the male members of the mission. It has charge of all the evangelistic work, for the administration of which it holds monthly meetings. It has been using a blank report for five years, recently improved, which pastors and evangelists are required to fill out monthly and forward to the secretary of the committee. Although there is no well defined policy, special attention is paid to the subject of self-support, and the people are urged to contribute to the best of their ability. In Miyagi Presbytery the practice is not to organize churches until they can be wholly self-supporting. The Christians connected with preaching places are expected to pay incidental expenses, and in some cases rent. The mission, as a rule undertakes to pay the evangelist's salary, with a certain amount for travelling, if necessary. On account of a certain action taken at the last meeting of Miyagi Presbytery, two of the preaching places hitherto supported by the mission, have declared themselves independent. There is no doubt that if the pressure had come from the side of the mission, self-support in both these places would have been declared utterly impossible. In general the mission has not met with encouragement in the matter of self-support. The people talk much on the subject, as well as on that of independence ; but except in the two cases above mentioned it has usually stopped there. Two of the most flourishing preaching places were handed over to the evangelistic committee of the presbytery in order to hasten their attainment of self-support ; but what success has attended the change is not known.



20. The Mission of the Society of Friends.

Uses no system of blanks ; but the evangelists are required to report on the condition of the work etc. every month. Preaching places are expected to furnish light, fuel, and other incidental expenses. Churches are not organized until they are self-supporting.

21. The Scandinavian Mission.

No rules and no self-supporting churches. "The most important thing is to teach the people the 'Bible Method,' and above all else the secret of a full and holy consecration to God, and then the results will be marvelous."

22. The Mission of the United Brethren.

Has no American missionaries in the field. The work is in charge of the Rev. G. Irie, Phd. He states that each preaching place is required to pay its incidental expenses, and wherever possible, a part of the preacher's salary. Besides, each member is looked to for a contribution of 50 sen a year to the Home Board.

23. The Mission of the Baptist Southern Convention.

Insists on putting into practice the principle taught in I. Cor. 16:2 and II. Cor. 9:6. The standard aimed at is one-tenth of the Christian's income. Under this system the contributions have amounted to two yen per capita.

24. The Mission of the United Presbyterian Church of Scotland.

Has no definite policy, and neither blanks nor rules.

25. The mission of the Universalist Church, U. S. A.

Emphasizes the duty of self-support continually. Pursues the policy of laying a tax upon each church

or preaching place, apportioned according to the number of members, the pastor or evangelist being held responsible for the payment of the same.

From the foregoing extracts and the general sense of the letters received the committee gathers the following:—

1. That very little progress in self-support has been made during the last five years, and that the prospect for the future is neither hopeful nor encouraging. The letters speak of the want of a true spirit, and a proper sense of responsibility regarding the matter of self-support. There are noticeable exceptions it is true; but these are not sufficiently numerous to offset the great dearth that seems to exist throughout the length and breadth of the Christian Church in Japan, so far as an earnest desire and purpose to be independent of all forms of foreign financial aid is concerned.

2. That there are certain remedies proposed for bringing about a better state of affairs, which may be classified and arranged under several heads, viz.:

(a) The education of the people in the sacred duty of taking care of themselves. It is ascertained that to raise money spasmodically for the erection of buildings, or for the relief of suffering, or for benevolence, or for philanthropic purposes generally is not a difficult matter; but the duty of contributing regularly and for the support of the Gospel in connection with local congregations meets with indifference and neglect. Intimate and sympathetic contact with the people; urging them in a spirit of kindness and affection to meet the expenses of organization as a Christian community, the missionary himself setting the example of giving—this in general is the only effective way in the minds of some for securing the end of self-support. To these brethren all artificial

methods, such as the making of pro rata estimates ; not organizing churches until they are able to pay their own expenses etc. are useless and even injurious ; that is to say, legislation on the part of the missions for the purpose of promoting self-support is uncalled for and will prove unproductive of good. Moral suasion by the missionary, not pressure from the missions, is their motto.

(b) The above is one extreme revealed by the correspondence. The opposite extreme is to make hard and fast rules, to which there shall be no exceptions, making it obligatory upon the churches and preaching places to raise a certain fixed portion of the congregational expenses, or the whole, as the case may be, according to the numerical strength or the supposed financial ability of the membership. A number of examples are given where such necessity was laid upon congregations hitherto supported from mission funds, and with the result of their speedy attainment of self-support ; whereas, on the other hand, in a number of cases the same method led to the employment of second or third rate men at smaller salaries than before, or even to the discontinuance of regular preaching services altogether ; and thus to great injury to the cause of Christ. In some cases the change was in the direction of the combination of two or more places under one evangelist.

(c) Between these two extremes, are ranged the great majority of the committee's correspondents. They believe it to be wise and even necessary to use mission money to a limited extent, disbursing it according to certain prescribed rules by which the Christians shall pay part of their regular local expenses. In this way a greater measure of liberality may be secured and the spirit and duty of self-support inculcated. These brethren would have rules, but would interpret them freely and admit of excep-

tions. They think that progress should be made slowly, allowing sufficient time for a healthy sentiment to grow up in the hearts of the church members. They would regard all rules and policies as rather suggestions of method than as means whereby to bring pressure to bear for the purpose of squeezing out money from the people.

3. That as to the advisability or practicability of having a general council or conference of all the missions, in which to discuss the question of self-support, and if possible adopt, common measures for its solution, the majority of the correspondents are adverse, believing that it would be difficult to hit upon any one plan which would suit all the various forms of ecclesiastical machinery represented on the field. A respectable minority, however, are in favor of having such a conference, regarding it as perhaps the only way in which the problem of self-support can be solved.

## ACTION OF THE COUNCIL ON SELF-SUPPORT.

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After a discussion occupying the greater part of two days, the following recommendations were adopted :—

- (1) That all missions co-operating in this Council make it a rule not to aid financially any church organized hereafter ; and that in concurrence with the recent action of Synod on this subject we earnestly labor and pray for the entire self-support of all organized churches now receiving financial aid from the missions, within the next two years.
- (2) That in aiding companies of believers, both such as are connected with organized churches and such as are not, the missions adopt a uniform rule of not paying rent or incidental expenses.
- (3) That in all new work, and as far as practicable in already existing work, the missions be urged to make a trial of Dr. Nevius' method in the general work of evangelization :—Employing fewer workers, paying no rent or incidental expenses, and by grouping Christians into circuits, to make the work entirely self-supporting from the very start.
- (4) That in all cases, churches and preaching places receiving mission aid be required to fill out a monthly blank showing membership, attendance, amount and sources of all money received, and the manner in which the same has been expended ; and that this blank be a uniform one for all the co-operating missions.
- (5) Finally that the Council appoint a standing committee of three members on self-support, to which any matter relating to the subject may be referred, and which shall report to the next meeting of the Council.



## REPORT OF THE COMMITTEE ON SELF-SUPPORT IN MISSION CHURCHES.

REV. JUDSON SMITH, D.D.

I think I ought to say that this report will by no means suggest to most of you the real amount of labor that has been put upon the subject during the year. We refer, in course of it, to the preparation of a pastoral letter which went out in the name of the conference through the committee to native churches in foreign lands. It is one item simply in the labor of the year. The preparation of the statistical blanks, their revision and the dispatch of them, and the use of them upon their return, all imply a great amount of labor which has been cheerfully done, the result of which we could wish had been greater.

Your Committee on Self-Support, in accordance with the purpose of its original appointment in 1894, and the general expressions of the members of the Conference of '95 with regard to a continuance of the work begun, revised the statistical blanks, and forwarded enough to each Board to send four or five copies to each of their mission stations. In order to insure a clear understanding of their purpose and use on the part of the missionaries in charge of making out the statistics, and to further impress upon their minds the importance of the information, not alone to the Committee of the Conference, but to their own Boards and missions, the Committee included in its Supplementary Report "Model Tabular Views" and notes upon the use of the blanks. The Committee was careful to ask no information excepting such as it deemed essential to the wise administration of the funds committed to the Boards, and to the making out of their annual budget by the missions in accordance with a full statement of facts with regard to the work done.

The end sought by the Committee was to induce the Boards and missions, by the silent array of these facts, to fix the responsibility for church and school support upon "groups of Christians," organized "circuits," or "churches," under a single pastor or superintendent. The Committee would again impress on the Conference the permanent practical value of these blanks when filled out to the missionary himself, containing, as they do, information without which he must be at a great disadvantage in dealing with any plan for systematically developing self-support. There has been a decided advance made in some stations in the fulness of the reports.

A consistent gathering of the facts must of necessity, when undertaken for the first time, involve considerable patient labor on the part of our missionaries; but the Committee are assured that it is labor well spent; that it affects the mental processes of the directing Boards, the missionaries, and our native brethren. These mental processes, developed by the earnest effort to differentiate the objects for which money is needed, and the sources from which it is to come, while mechanical in themselves, under the guidance of the Holy Spirit, are essential to that continued co-operation of the Christians in America



with those of other lands, by which the latter are to be really benefited, and the cause of evangelization advanced. If the missions themselves will retain copies of these forms, filled out as they are sent to the Boards from year to year—or, better still, will adjust their methods of keeping their accounts to the forms thus provided—the labor of preparing the desired returns will continually diminish. The missions will always have before them a constantly growing body of facts and figures, which will enable them to act more intelligently in making grants, cutting off needless or profitless expenditure, and helping the native churches forward on the road to self-support.

The closer study of the facts themselves as they come from the missions, is convincing that the best results are only to be secured by giving aid on the basis of the absolute needs of maintaining church life, and the ability and willingness of the native Christians to meet these needs from their own resources.

Of the 2,786 blanks sent out to the Boards for distribution, to supply, say 600 stations, 90 only have been returned to the Committee from the following countries :

Japan, 16; China, 13; Burma, 9; India, 12; Turkey and Egypt, 10; Africa, 3; Mexico and South America, 14; and Europe 8; received from twelve out of forty Boards represented by this Conference, as follows: American Board, 22; American Baptist Missionary Union, 9; Southern Baptist Convention, 1; Free Baptist, 7; Methodist Episcopal, 21; Methodist Church (South), 8; Presbyterian in U. S. A., 10; Presbyterian in U. S., 5; Cumberland Presbyterian, 2; United Presbyterian, 1; Reformed Church in America, 3; and Reformed Presbyterian, N. A. (General Synod), 1.

Most of these returns are from mission stations or districts, there being four exceptions—that of the Egyptian Mission of the United Presbyterian Church, the Amoy and South Japan Missions of the Reformed Church in America, and the Zulu Mission, Natal, of the American Board. To bring back such a report to this Conference after a second year's trial would be an acknowledgment of failure, saving for other sources of information indicating decided progress, and partly accounting for the neglect of many missions to fill out the blanks. It must also be remembered that those stations giving full and satisfactory reports last year felt it unnecessary to do so a second time.

A Special Committee on Self-Support reported at the meeting of the American Baptist Missionary Union, at Saratoga Springs, in May, 1895. Among other questions regarding the wise administration of missionary funds, the Committee asks the following: "Has the distribution of mission funds been so economically made as to go the farthest in developing the churches as centres of light and power?" "Have these not sometimes been financially aided to such a degree as to retard their spiritual growth?" Then follows a valuable comparison of the statistics of 1884 with those of 1894, which every Board ought to imitate in respect to each of its missions. In most of the districts of

the Burma Missions where self-support has been fully adopted within the period, the figures show most gratifying advances. "In Rangoon the increase was nearly eight-fold; in Moulmein, four-fold; in Tavoy, three-fold." The report closes with an argument showing the absolute necessity of the urging of self-supporting methods upon all mission bodies. The report has been printed, and a sufficient number kindly sent to supply the members of the Conference.

The Presbyterian Board has taken action following the report of the Committee on Policy and Methods, asserting its heartiest co-operation in all efforts on the part of its missions to rid themselves of the obligation to support native pastors, and to place the direct responsibility on the congregations ministered to. Minor action has been taken by other Societies, but the main outcome thus far has been the initiation of a general movement in the direction of self-support, participated in by all the Boards represented by this Conference. It may safely be said that the influence of this movement has been felt in the remotest mission station. Missionary periodicals on the field, as well as those at home, have published leading articles on the subject. In the *Chinese Recorder* of October, 1895, "The Divine Plan, as Revealed in Scripture, of Establishing Native Churches; Their Nourishment and Support," is discussed at length by Rev. J. L. Stuart. In the July number of the same magazine, Rev. John C. Gibson devotes six pages to the discussion of "Native Church Finances." *The Indian Witness*, of Calcutta, and the *Japanese Evangelist* have each made frequent reference to the subject, and the *Faro*, a bi-monthly paper, published in Mexico City, in Spanish, has had various articles from both missionaries and native pastors.

The reports from twenty-two Boards show that the mission church congregations are contributing for all purposes as compared with the annual appropriations for the whole expense of the missions, including administration expenses, about as follows:

BOARDS.	Appropriations.	Native Contrib.	Per cent.
American Board.....	\$715,231	\$109,693	15
Am Baptist Missionary Union.....	564,190	45,679	8
Southern Baptist Convention....	129,796	6,458	5
F. M. B. Baptist—Ontario and Quebec.....	14,620	.....	.....
Free Baptist.....	39,991	380	1
Seventh-Day Baptist.....	7,000	200	3
Protestant Episcopal.....	238,102	7,409	3
Ev. Lutheran (Gen. Synod).....	53,883	16,924	32
Ev. Lutheran (Gen. Council).....	37,333	.....	.....
Methodist Episcopal (North).....	877,266	146,104	16
Methodist Episcopal (South).....	177,744	9,682	5
Methodist Church of Canada.....	39,000	.....	.....
Methodist Protestant.....	11,487	459	4
Presbyterian (North).....	976,102	65,828	7
Presbyterian (South).....	126,526	2,266	2
Presbyterian (Canada).....	69,076	2,639	4
Cumberland Presbyterian.....	19,719	740	4
Reformed (Dutch).....	109,541	8,228	8
Reformed Church in U. S.....	80,371	3,023	4
Reformed Presbyterian.....	17,000	120	1
Reformed Presbyterian in N. A.....	4,161	130	3
United Presbyterian in N. A.....	130,580	29,045	22
* From the "American Board Almanac."			
	\$4,429,723	\$455,458	10

### Review of Progress in Self-Support and Statistics by Countries.

Japan.—We are glad to note that all the mission hodies in Japan have taken up the subject vigorously, and are pressing it upon their churches. The First and Second Presbyteries of Tokyo have printed their statistics in the form of statistical blanks sent out and have circulated them among their churches, so that each church may see its own standing in comparison with the others. This is a wise and stimulating method. These two presbyteries during the year gave one-half of their congregational expenses and an additional amount to their own mission fund.

"For the last year the statistics of the Kumiai (Congregationalist) churches are as follows: 73 churches (40 of which are self-supporting); 77 settled pastors and evangelists; 60 local preachers; 95 preaching places; 11,162 members; 22,046 yen contributed for all purposes; value of property, 71,101 yen."

"The statistics of the Church of Christ in Japan for the year just closed are: members, 10,854; additions 710; contributions for all purposes, 14,108.50 yen; Sunday-school scholars, 4,618; ordained ministers, 75; licensed ministers, 113."

1 YEN=1 MEXICAN DOLLAR.									
FROM REPORTS RECEIVED.		STATIONS.		Congregational Expenses.	Paid by Congregations	Contributions to Home Missions.	Total School Expenses.	Fees and Contributions.	Total Native Contributions.
American Board	Kyoto	3,355	3,355	191	...	...	...	...	3,546
Methodist Episcopal	Sendai	1,852	359	43	479	...	...	...	402
"	Tokyo	1,768	445	68	15,644	2,050	...	...	3,385
"	Amori	2,166	445	30	...	...	...	...	696
"	Hakodate	2,229	703	55	5,379	150	...	...	1,095
"	Nagoya	2,309	414	29	1,996	435	...	...	1,383
"	Yokohama	3,629	1,206	53	5,766	1,037	...	...	2,635
"	Tokyo East	2,526	962	92	3,107	1,325	...	...	1,954
"	Nagasaki	2,356	419	35	10,184	1,316	...	...	2,235
"	Fukuoka	1,687	360	...	2,080	350	...	...	710
Methodist Episcopal, South	Japan	1,609	...	220	635	...	...	...	222
Presbyterian, South	Kochi	1,137	593	120	535	32	...	...	1,044
Cumberland Presbyterian	Osaka	1,409	553	14	745	826	...	...	1,391
Reformed Church in America	South Japan	4,935	355	146	7,511	680	...	...	1,290
First and Second Presbyteries	Tokyo	13,586	6,691	372	29,196	6,564	...	...	17,715

"According to the latest reports the Methodist Episcopal Church in Japan numbers 3,371 members, of whom 298 received baptism during the past year. The contributions amounted to 7,484 yen."

"The Committee on Salaries and Self-Support spent the best part of three days in deep and close consultation, and finally reported the result of their labors to the Conference, which was adopted without a dissenting voice. According to what is called the "Leonard Plan of Self-Support," a lump sum is granted by the Board for evangelistic work, and in addition thereto so much in proportion to the amount

raised by the native churches for the same object. The work of the Committee, consisting of Japanese and Americans, is to divide this lump sum in just measure among the pastors as grants in aid."

**China.**—Statistics of the missions in the Kwangtung Province of South China, prepared by Rev. Andrew Beattie, show that the

London Mission Churches, with 11 preachers and 538 members, give 960.							
Presbyterian	"	"	24	"	"	1,132	" 481.
Basel	"	"	46	"	"	3,817	" 1,206.
So. Baptist	"	"	14	"	"	805	" 1,164.
Berlin	"	"	30	"	"	771	" 317.
Wesleyan	"	"	19	"	"	674	" 500.
Total for 12 societies				117	"	8,248	" \$4,653.
or about 56 cents per member, a very distinct advance in the last decade.							

The American Presbyterian Mission in Shantung sent out during the year the following circular letter :

" TO OUR FELLOW-MISSIONARIES IN CHINA.

" DEAR BRETHREN : We, the members of the American Presbyterian Mission in Shantung, do hereby respectfully call your attention to the practice which prevails in some places of paying to native teachers, evangelists and other helpers salaries which appear to us unduly large. We believe the practice works injury to the cause of Missions in China in the following ways :

" (1) It creates an anomalous state of affairs by giving those men, as a rule, more wages than they could obtain in secular pursuits.

" (2) It forms a serious barrier to the native Church in its progress toward self-support.

" (3) It produces an unhealthy competition, which often deprives a Mission of the services of men whom it has trained for its own special work.

" (4) Among the natives who remain on lower salaries it creates a deep and widespread discontent, which embarrasses the missionaries, and results in a continuous uncertainty and instability in the work of many Missions.

" United action only is adequate to remove these evils, hence we earnestly request all our brethren to take this matter into consideration.

" Fearing lest there exists in the minds of many misconception as to the real attitude of our Mission upon this important subject, we hereby wish to submit this consensus of opinion, not as criticising those who differ from us, but aiming only to facilitate the establishment of a self-supporting native Church."

J. H. LAUGHLIN,	} Committee.
W. M. HAYES,	
F. H. CHALFANT,	

The Central China Mission took action on this communication as follows :

" That the Central China Mission heartily approves of the circular issued by the Shantung Mission in regard to the salaries of native workers, and it will be glad to co-operate in securing uniformity in so far as the varying conditions of the fields will admit.

" That it is the sense of this Mission that the time has arrived when decisive steps should be taken toward a larger measure of self-support of pastors and helpers who are working where there are Church members.

" That, as a first step, we recommend that the practice of employing native helpers as assistants to pastors be discouraged, and that the work at present carried on by these assistants be laid, as far as possible, upon unpaid lay-members.

" That the pastors be urged to organize and conduct classes for instruction and training of Church members, and to encourage them to work for the conversion of their neighbors without money remuneration.

" That in the absence of the pastors the elders be utilized in the conduct of Church services.

" That in opening new work this object be kept steadily in view by all the Stations ; that all members of the Mission be requested to pray and think much about this subject during the year, and that the Committee of Arrangements be requested to arrange for a conference on this topic at our next Annual Meeting."

MEXICAN DOLLARS.

FROM REPORTS RECEIVED.	STATIONS.	Congregational Expenses.	Paid by the Congregation.	Contributions to Home Missions.	Total Expenses of Schools.	Fees and Contributions.	Total Native Contributions.
American Board.....	Kalgan	216 00	13 50	.....	831 00	16 00	61 08
" .....	Foochow	452 00	55 00	.....	1,679 00	772 63	823 63
" .....	Pang Chuang	393 82	48 85	.....	455 71	97 50	217 80
Baptist Union.....	Swatow	423 32	170 00	.....	1,300 47	333 13	888 13
So. Hapt. Con.....	Canton and Shin Hing	3,769 00	793 00	280 00	1,525 00	210 00	2,585 00
Methodist Episcopal.....	West China	387 90	68 75	.....	806 00	36 00	104 75
" .....	Kucheng	.....	.....	.....	.....	68 00	.....
" .....	Iong-bing	.....	.....	.....	.....	52 30	.....
" .....	Nanking	270 00	125 00	.....	5,815 58	394 00	619 00
" .....	Chinkiang	.....	.....	.....	.....	.....	.....
" .....	Kewkiang	1,452 50	64 00	75 00	4,412 00	.....	288 23
So. Methodist.....	Shanghai	3,542 01	398 86	312 00	5,007 36	2 381 48	3,092 36
" .....	Suchow	3,552 90	195 67	244 32	3,640 00	.....	430 90
" .....	China	2,303 00	.....	.....	.....	.....	.....
Presbyterian Church, U. S. A.....	Ningpo	4,200 00	635 00	13 00	2,244 00	346 00	757 00
" .....	Nanking	905 00	123 00	8 20	2,026 00	2 00	133 20
" .....	Soochow	.....	.....	.....	.....	.....	74 71
" .....	Hangchow	.....	.....	.....	.....	.....	310 92
So Presbyterian.....	Chinkiang	98 75	.....	.....	128 00	.....	.....
" .....	Ling-Wu	45 00	18 00	.....	.....	.....	18 00
Reformed Church in America.....	Amoy	8,165 96	4,612 42	.....	875 00	183 00	4,795 40

In reviewing the statistics, the Amoy Mission of the Reformed Church still stands at the head of the list, the people paying over half of their congregational expenses. The forms of its report are also to be commended.

India.—The Secretary of the India Conference of the Evangelical Lutheran Conference (General Synod) writes as follows:

"This biennium has been noted for solid, internal growth. The people have given money and other support as never before. The contributions of the native Church, in cash and other kind, show an increase of over 53 per cent., while in cash contributions alone there is an increase of 125 per cent. over the previous biennium. This is wonderful for a poor people. The Jubilee started them, and it is hoped that God's grace is in it and will keep it up. Here and there the people aid by contributing Rs. 200, Rs. 300, and even Rs. 500, in building better churches, and their spirit is to go on in this way. Four or five years ago, Rs. 150 was the largest contribution made by any congregation toward a church building.

"The Jubilee tour in 1893, resulting in raising in cash and subscriptions \$7,632 for the erection of a dormitory for the boys' boarding school, has not had its like in India."

When it is remembered that this sum of money was raised among 5,725 communicants, and was given as a special thank-offering during

## RUPEES.

INDIA.		Congregational Expenses.	Paid by the Congregations.	Contributions to Home Missions.	Total Expenses of Schools.	Fees and Contributions	Total Native Contributions.
FROM REPORTS RECEIVED.	STATIONS.						
American Board ..	Shalaur	1,223	509	10	4,314	151	581
" "	Wadale	1,874	508	.....	4,010	.....	580
" "	Ahmednagar District	1,580	465	40	3,166	240	745
" "	Satara	3,201	306	.....	418	12	386
Free Baptists .....	Central Stations	855	36	36	1,490	.....	72
" "	Patna	660	15	.....	.....	.....	15
" "	Chandbally	1,257	27	30	1,042	171	228
" "	Balasore	87	235	.....	2,159	240	475
" "	Bhimpore	87	240	.....	6,622	.....	240
Presbyterian .....	Hoshiarpore	5,930	146	.....	2,014	223	146
Reformed Presby.—General Synod....		4,300	200	.....	240	.....	633
ASSAM, BURMA, SIAM.							
Amer. Baptist Union .....	Nowgong	278	163	.....	1,678	47	210
" "	Manbin	905	905	507	3,664	2,378	3,626
" "	Tavoy	300	148	10	1,504	303-14	462
" "	North Lakhimpur	97	19	.....	.....	.....	19
" "	March 31st, '95, Bassein	1,331	1,330	727	6,000	2,635	6,018
" "	Dec. 31st, '94, Bassein	1,068	752	30	2,033	379	1,161
" "	Bassein	15,249	15,249	1,080	27,704	25,292	73,551
Pres. Church, U. S. A. ....	Petchaburi	100	8	98	555	110	225
" "	Rajaburi	.....	.....	.....	253	68	68

the Jubilee year of the mission's organization, and this in addition to their usual benevolent contributions, it will certainly appear that our native Church in India has made very commendable progress in the

matter of giving. In a letter written a little over a month ago the Secretary, again referring to the matter of benevolence, says that "the congregations are giving three times as much as they gave five years ago."

**Mohammedan Lands.**—Notwithstanding the terrible massacres that have occurred in Armenia, the most satisfactory reports are still from the Stations of the American Board.

PIASTERS.

FROM REPORTS RECEIVED.	STATIONS.	Congregational Expenses.	Paid by the Congregations.	Contributions to Home Missions.	Total Expenses of Schools.	Fees and Contributions.	Total Native Contributions.
American Board...	Smyrna	842 63	109 85	.....	2,009 77	1,500 00	1,747 85
"	..... Sivas	24,065 00	5,537 00	580 00	40,082 00	10,430 00	21,113 00
"	Constantinople	4,986 90	976 80	674 53	1,951 22	1,236 83	.....
"	..... Bitlis	.....	122 84	.....	.....	674 14	978 05
"	..... Mardin	39,457 00	20,261 00	1,143 00	59,042 00	10,513 00	32,741 00
"	Constantinople	46,273 00	14,172 00	.....	90,831 00	56,227 00	80,772 00
"	Tribizonde	31,650 00	13,146 00	850 00	8,250 00	1,070 00	27,548 00
Pres., Ch., U. S. A.,	Tripoli	81,335 00	14,435 00	.....	123,500 00	17,710 00	19,947 00
"	..... Mosul	33,982 00	1,740 00	.....	34,730 00	1,300 00	4,670 00
U. P. Board.....	Egypt	13,735 00	4,635 00	955 00	27,190 00	15,585 00	37,450 00

**Africa.**—Writing on self-support in Africa, the Secretary of the Board of Foreign Missions of the Evangelical Lutheran Church (General Synod) says: "In our work in Africa we note very commendable progress in this direction. During '93 and '94 the industrial operations in the mission netted almost one-third of the entire expense of that mission. In a letter received only a few days ago, we are informed of a congregation of less than 200 people who have pledged themselves for three hundred dollars for the establishment of a girls' school in connection with their work. This congregation has been self-sustaining for over nine years, and in addition to supporting their own pastor, as well as meeting all other expenses connected with the congregation, they have been supporting from three to five evangelists who are working among surrounding tribes."

The only full and complete report from Africa is that of the Zulu Mission of the American Board, established in 1835, with a present membership of 1,806, and adherents numbering 8,648. This report shows that of 172 preachers, 148 are unsalaried laymen. These churches contributed in all during the past year £855 12s. Their total church expenses amounted to £510, of which the congregations paid £175; but £303 were contributed to the home mission fund, making a total of £478, which went to pay the total congregational expenses. There were no grants to this object from the Board. The total school expenses were £1,825, of which £144 were received in fees, and £1,886 contributions from foreign residents and government grants.

**Mexico.**—During the autumn one of the members of the Committee



made a tour in Mexico. As far as possible, he visited the stations of all the Boards and found all the missionaries quite willing to show their work in its every-day attire, and to discuss with him as with one of their own number the difficulties and possible mistakes of their methods. We may accept the testimony of many of the missionaries who attended the Toluca Conference of April last, that there is now a spirit of union and co-operation among the missionaries of all denominations never so completely enjoyed before.

In reviewing the work of the various missions in Mexico, we find that the amount of money which has been annually appropriated for mission work has not been attended altogether with an equal increase in the numbers added to the churches, according, at least, to the reports of the missions. This lack of progress is felt in nearly all the missions, and may have to do with several causes aside from the moral and spiritual apathy which is almost a common factor in missionary enterprise. For example: In 1879 the missions of the three principal Boards working in that country appropriated \$76,709 and had a church membership to begin the year 1880 of 3,746. Five years later, in 1884, these Boards, with the addition of \$10,054 from the Southern Baptist Convention, were appropriating \$194,395, and had attained a membership of 8,758. In 1889 the appropriations had increased to \$208,000, and the membership had fallen to 8,426. In 1894 the appropriations remained about the same, \$206,390, and the membership had increased, according to the statistical accounts of the year, to 10,099. It is unfortunate that the large increase in membership between 1879 and 1884 was probably due to counting as members those who had joined the church under a false impression as to the real significance of membership, as well as to the fact that in many cases the churches had failed to expunge from their rolls the names of those who had transferred their membership to other places. The marked contrast in the membership between 1889 and 1894 may perhaps be accounted for in something the same way.

The present appropriations of all the Boards, not including those of the Women's Societies, must be about \$300,000, with a total membership of 12,000.

The Mexico Missions of the Southern Baptist Convention last year took the following action:

"While considering the support by mission funds of settled pastors, whether native or foreign, to be part of a system to be discouraged, we believe that Christian expediency counsels assistance in the sustenance of pastors already settled, but insist that in all such cases the churches to which they minister shall be required to furnish a portion of their support, the amount to be determined by the ability of the churches in question. In every such case, however, such churches and pastors must understand that this assistance is positively only temporarily extended, and will be diminished by sliding scale until the pastors derive their support from the churches alone."

"The true test of the propriety of organizing believers into a church

is their readiness to assume and ability to comply with the obligations of such an independent corporation. From the very beginning converts should be taught to rely upon their own financial resources, whether in payment of rents or support of pastors, and should not be encouraged to demand, or expect, fixed periodical visits from missionaries or evangelists supported from abroad, but rather to rely upon themselves, and to assemble themselves together on the Lord's Day, as commanded in the Scriptures."

The Presbyterian Board of Foreign Missions has adopted the following resolution:

"RESOLVED, That the Board direct the Mission in Mexico to advise the churches under its care that after January 1, 1897, it will pay toward the salary of a native pastor not more than four times the amount pledged by the congregation. In case the congregation fails to secure the amount agreed upon, the Board will regard itself as obligated to pay only four times the amount actually raised. This proportion is to be regarded as the maximum of assistance, and the Mission is to carefully discriminate as to the varying ability of the different congregations. Exceptional cases are to be passed upon separately at the Annual Meeting of the Mission and reported in full to the Board."

The excellent reports received from the Mexico Mission of the Methodist Episcopal Church are repeated this year in still better form, showing that the total contributions by their mission churches are \$13,682. Comparing the Methodist Episcopal Church with the Methodist Episcopal Church (South) the congregational expenses of the former were \$29,484, and of the latter \$39,453. The contributions toward this object by the Methodist Episcopal were \$4,031, while the latter were only \$1,434.

## SILVER DOLLARS.

FROM REPORTS RECEIVED. STATIONS.	Congregational Expenses.	Paid by the Congregation.	Contributions to Home Missions.	Total School Expenses.	Fees and Contributions.	Total.
American Board ..... Fuerte	123	10	.....	.....	.....	15 50
Methodist Episcopal ..... Mexico	29,484	4,031	662	23,073	4,675	13,682 00
Methodist Episcopal (South) .. "	39,453	1,434	804	9,958	715	2,953 00
Presbyterian ..... Tlaltenango	2,055	54	33	100	12	129 40
" ..... Guatemala	1,995	42	.....	1,502	.....	42 06
Cumberland Presbyterian ... Mexico	5,169	118	.....	3,250	.....	122 00

As directed by the Conference, and upon the urgent request of several of the Boards, your Committee prepared a letter to the mission churches, which was printed, and copies sent to the Boards, by them to be forwarded to their missions. The Committee has received but one direct reply to this letter, but the effect of the letter, as far as learned, has been salutary. Our native brethren have expressed their appreciation of the kindly tone of the letter and solicitude for their welfare, and are

in many cases better prepared to receive the action of the missions in setting on foot more thorough plans looking toward self-support. The letter has been translated into many languages, published in many church papers in mission fields, and has been read from the pulpit, and been the theme of many an address by the missionaries and native pastors. In China the letter was published in Chinese style, on red paper, and has had general circulation; but there has not yet been sufficient time to receive definite expressions as to its effect in that country.

This letter, after urging upon the mission churches the necessity of providing for their own, says: "Be assured that in sending you this message we do not intend to withdraw from you, in any degree, our sympathy and prayers, nor such measure of help as it may be necessary for you to receive and for us to render." We should now prove to our fellow Christians in these mission churches, by more earnest work for their spiritual welfare, that we do not intend to desert them, and thus assure that self-support shall become a spiritual movement which shall remove the hindrances to more aggressive work.

In many places before the statistical blanks can be filled out properly, a new system of records must be inaugurated, and blank forms sent out to all congregations on which to make their returns. The mission churches need not only to be instructed in the principles of holy living, but actually taught how to conduct their affairs and keep their accounts, and uniform blanks for keeping their records and making their reports applicable to all churches, will be the best method of accomplishing this.

It is useless to urge self-support upon pastors while providing them with definite and reliable salaries. The congregation is the party of the first part, and the sooner our missionaries take them into their confidence and let them know decidedly what their part is, the sooner shall we have self-respecting and self-supporting mission churches.

Your Committee, therefore, included in the Supplementary Report a few suggestions as to the methods to be employed, and the rules to be adopted, in granting aid to the mission churches. Without haste or undue pressure upon the missions represented by these Boards, the Committee would formally submit these suggestions as to methods and rules to the Conference, with the hope that they may at least be preliminary to the adoption by the Conference, as a conference, of such decided policy as will give no uncertain sound to the findings of the Conference, and what each member is willing to advocate before his own Board. The time has come when the Boards must stand together at home and their missions abroad in putting pastor and people in their true relation, and doing away forever with any petty rivalry or jealousy in the employment of native agents and with offering financial inducements to young men to enter the ministry.

The following suggestions as to methods of securing self-support are recommended for adoption by the Conference:

1. Each Mission should appoint a Committee on Self-Support.

2. Villages or towns where Christians are resident should be associated together by means of some form of preliminary organization, including a sufficiently large circuit to assume at least one-half the support of a native preacher or pastor. It should be the duty of this preacher or pastor to establish meeting places within his circuit, within reasonable distance of the home of each Christian, for the holding of regular Sabbath services, to be presided over, when he is absent, by some other suitable person. He should also encourage the formation of classes for weekly Bible study and prayer, conducted by the people themselves. He should visit each meeting place in regular rotation, giving preference only to the points most accessible to the larger portion of his supporters.

3. Quarterly or yearly conferences, with representatives from all the meeting places in a circuit, should be held, to which all the church members within the circuit should be invited. At this conference a report from each meeting place should be made of the attendance, interest in the Word of God, amounts contributed toward church support, etc. Blank forms for making such reports should be furnished to some one at each meeting place, whose duty it should be to receive the collections and keep the record of attendance, etc.

4. Annual district gatherings of superintendents, pastors, preachers, evangelists, elders, or whatever they may be called, should be secured, if possible, where a general comparison may be made between the work accomplished and the results attained in the different circuits contiguous and included within a reasonable area.

#### **Rules Suggested for Adoption by Missions Granting aid Toward Pastoral Support.**

1. No pastor or superintendent shall be permanently located over a circuit which is too small, or which, for any other reason, fails to furnish one-half of his support, or which does not report annually the gifts of the people toward church support.

2. The aid granted by the Mission toward a preacher's salary, or toward the pastoral oversight of a given circuit, shall diminish year by year at a definite rate to be stated in advance.

3. Whenever a grant is made, whether of greater or less amount than that given by the people, it shall be in some fixed proportion to the native contributions, and if the people fail to raise the amount pledged by them, the amount granted by the Mission shall be correspondingly decreased.

4. No grant shall be made by the Mission where the people uniting in the support of a preacher are unwilling to pledge themselves for an amount proportional to their incomes, the Mission to decide when this condition is met.

5. In exceptional cases, where it is deemed advisable to aid in the support of a preacher for a community of believers, evidently too poor

or feeble to furnish any considerable portion of his support, a fair estimate should be made of their ability, and an agreement made between them and the preacher based upon such estimate, the Mission granting the balance necessary; provided that the Mission shall pay out the instalments of its grants only as the people first pay in the instalments of the amount pledged by them, and that the Mission shall diminish its proportion of the whole with the increase of the congregation.

NOTE.—Where methods are already in more or less effective operation, these rules are not to be interpreted as requiring that such methods shall be discontinued, but that they be improved upon, if possible, and vigorously prosecuted. Nor should these rules be applied to street chapels and the systematic visitation of villages during the period of evangelization, say for the first ten years, or till such a time as converts shall have been gathered and instructed as to their duties and privileges.

The application of these rules and principles should be made with kindness, patience and discrimination, though with impartiality and firmness. There is danger that in adopting new rules abruptly, without giving our native brethren time to appreciate the reasons for the change, they may become discouraged. In all things we should so labor as to support the weak and "remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

Thus far your Committee has been satisfied to cast its bread upon the water, with the hope that it would see some returns after many days. It is, however, evident that the prospect of returns from some of the missions is little greater than were the Committee to throw into the sea baited hooks without lines attached. The line needed by the various Boards to draw some of their mission churches into the surer waters of self-support, is *the adoption of a rule whereby each church shall bear a minimum share of the congregational and school expenses, and report what they have done each year before a fresh grant is made.* It will then be amazing with what regularity and completeness the reports will come in.

The Committee is more firmly convinced than ever as to the importance of the Boards uniting to press self-support in their mission fields but it hesitates to suggest a continuance of the Committee without some action similar to the above, making grants dependent upon information.

There is no imposition upon the Missions in requiring them to keep or secure such accounts; it is a plain business necessity, good for all concerned. It is simply insisting that the matter of grants to congregational and school expenses shall follow a certain *form*, while largely, if not altogether, throwing the responsibility for the equitable distribution of the funds upon the men on the field.

*The Committee again recommends to the Boards the adoption of a common statistical blank.*

#### DISCUSSION.

DR. DUNCAN: I am a little surprised and not a little disappointed at the small number of reports that have come from our stations. I think a word should be said. It is partly due to the fact, and emphasizes one

of the recommendations of this paper, the need of a uniform blank. The blank forms sent out by our Society differ so widely from the blank that has been sent out by the Committee, that it has been a little embarrassing to our missionaries to know just how to make the returns. They are not accustomed to collect the statistics in the method suggested by this new plan, so that it has taken some little time to get the method in operation. Then, again, these blanks arrive at many of our fields just at the time that the touring season begins, and our missionaries improve the time from November to March to be in the jungle and on the march, so that it is very difficult on that account to get the statistics in shape to get them back in time for this meeting. We make our annual reports about the first of March, not exactly in harmony with the time required by these blanks. I want to speak a word, however, with regard to the great enthusiasm with which the Letter has been received on our fields. It has been translated into the Zenis, Garoo, Assamese, Telegu and Karen languages, and the native churches are receiving great impulse from the communication made in this letter, and all the missionaries who have reported with regard to it speak of the great help that it is giving them in pressing this duty of self-support upon the native Christians; and I am sure, though there have not been specific replies, I can state that the influence of it has been very salutary indeed. It has been translated into several of the African languages, and it will be translated into the languages of all our missions, and a large number circulated. We are printing it in the Telegu, as far as possible to put it into the hands of every one who can read his own language. So also with the Karens and the Dormans. I believe the work will go on with increased power as a result.

DR. LEONARD: A great deal we do here never reaches the foreign field, but this one thing has had a great influence, perhaps the greatest of anything we have done in our mission conferences. I think that this Committee by all means should be continued, and this work prosecuted until we reach greater results than have already been attained. That letter was translated into various languages in the missions of our church, especially in Eastern Asia, also in South America and in Mexico, and I have heard repeatedly of the good influences of that letter upon the native churches. I think it would be a good thing to authorize this Committee to write another letter and send it out, congratulating them for what they have done, and urging them to do better. The greatest question we have on our hands, I believe, in this administration, is the establishment of self-supporting churches, and in Asia, particularly, it is a difficult thing to do. The Asiatic spirit is more in favor of receiving than of giving, and it is a difficult thing to handle. If we are going on making appropriations of money, and they can feel that we will meet their needs, there won't be very much done by the native churches. It is a point whether the missionary boards cannot afford to put on pressure, and put it on pretty severely, so that the native churches will feel that we are not in

those fields for the purpose of perpetually supporting their native ministry. We support our missionaries, and they must assume in large measure the support of their native churches. In Japan I found that it was there the habit, and had been from the first, when a preacher was admitted to the conference, to put his name on the pay roll. The native preachers being in the majority, they could vote as many members into the annual conference as they thought necessary; but the plan I proposed, and they adopted, gives them a lump sum, and now they understand that when they vote a man into the conference he gets a share of that lump sum, and it makes them a little careful about who they let in, and in selecting their ministers. In the earlier days of the mission there were men taken in who ought to be out of the work. They were old and were not very competent from the beginning, and they needed weeding out. This arrangement is weeding them out. Every time they pick a man up and put him out, it leaves more for those who remain. So it works well both ways. It puts responsibility on the native churches. One of our native ministers in Japan printed quite a pamphlet on the question of self-support, and they are taking an interest in it, and it started with the movement of two years ago, and I think there is nothing we can do that will be more helpful to our native churches in these fields than to put the pressure on concerning this matter of self-support.

DR. CHESTER: The faithful souls among our missionaries who responded to this blank by sending it back have each one of them, when they sent it back, sent a very mournful tale of the troubles they had in just exactly knowing what it meant and how to get at the information which was required. Perhaps being away off there by themselves they had not kept up the arithmetic and mathematics and things of that sort that they learned at school. But the question occurred to me whether or not we would not get more information by not seeking to get so much as that blank calls for—perhaps a simpler or smaller blank. I do not know whether the purposes the Committee have in view could be carried out by any simpler form of blank or not, but if it could it would relieve the brethren very much who have to fill out these blanks. I am in favor of pressing the matter till they do respond, if it takes ten years. Never let up till they respond.

DR. STUART: It is with a great deal of diffidence that I speak on this subject, but it is one that is exceedingly interesting to me as a missionary, and it forms one, too, of a larger question, which is still more interesting, and that is ecclesiastical maturity and independence of foreign churches. That is what we are all aiming at, and that includes three things—self-support, organization and self-governing power. This is one of the elements in it, and it is a very important one, too, and it is one that ought to be pressed in wise ways. I have been trying to apply these resolutions to our own case; and while I think there ought to be pressure brought to bear on the native Christians, in certain ways, I must say that these resolutions do not suit our



case very well. Now read the first resolution : " No pastor or superintendent shall be permanently located over a circuit which is too small, or which, for any reason, fails to furnish one-half of his support, or which does not report annually the gifts of the people toward self-support."

I suppose it would take a thousand Christians in our field to furnish half of a native minister's support, and it would take a very large circuit, and such a circuit as one minister could not possibly serve, to do the Christians justice, and the evangelical work in that circuit justice. This is one resolution which does not apply to our case.

Now, regarding the second resolution, that might be considered a very good thing as a general principle, but there are so many exceptions that it seems to me it ought not to be put down as a fast rule on the subject. The exceptions are greater than the number of cases to which it would apply in our particular field, in my opinion, because, taking the churches, such as we have organized, they are weak ; or taking the particular stations, the work may not succeed very well in one, and it may succeed very well in another ; or it may succeed one year and not the next. Perhaps for two or three years it diminishes, and then the pastor would be released from his field because the rules have not applied, because there has not been an increase of membership, and yet it is an important place—important for the general work—yet the pastor should be kept there continually, and it should not be subject to the contingency of their not complying with this regulation. That is my opinion with regard to that. There are a great many cases, so many that this second resolution would hardly cover the ground.

Now, the third one. The remarks already made would apply in that case, too, if carried out with any degree of strictness at all, and what is the use of a rule which you call a fast rule unless it can be generally carried out.

As to the next resolution, that will do very well, but there are several difficulties in this also. Now, the difficulty of self-support in our field is the chief difficulty—the poverty of the people—I mean of the members of the Church.

Question : What part of India ?

Answer : In the Punjab. They cannot, if they would, give one-fifth of their income, and so they would not furnish enough for the support of their native preacher, educated as he ought to be, so as to properly serve that people, and to give them the Bread of Life. I suppose one-fifth would not cover the amount. I do not think even more than that would cover it, nor the other movements that must be kept up in connection with the pastoral work of the Church. Well, that is one of the difficulties—the poverty of the people.

DR. WEBB : Would the brother tell us at that point what would be the average salary of men in other walks of life—the natives ? Are there any salaried natives, except those which you ordain as native preachers ?

DR. STUART: Yes.

DR. WEBB: What would be their salaries?

DR. STUART: They vary according to their circumstances and condition. A native Christian cannot be measured by a native Hindu or native Mohammedan, because there are so many more of the latter that their salaries can be diminished in the market, but a native Christian's salary, of course, must be according to the market for him.

DR. WEBB: Who makes the market?

DR. STUART: The market is made—we need them in our Christian schools and missions. Unless we could make a "combine," or a "trust," take the market and "corner" it, we cannot bring it down.

DR. WEBB: Then you Christians make the market, and there is a little rivalry among Christians on the foreign field the same as there is at home, and that gets the salaries up higher than they ought to be?

DR. STUART: I don't know. We have the Government to contend with to some extent. They give more salary, I suppose, than we do for the same amount of education and the same amount of experience. Whether we pay too high or not is another question. You bring them down one-half and still the case does not apply. The people are entirely too poor to pay the ministers who are particularly qualified and educated for their work. Now, how is this to be remedied? We must aim, of course, at a remedy. In the first place, we must make the people richer than they are—that is, the members of the Church. We must train them industrially and qualify them for obtaining higher salaries, and educate them and raise them in the spheres of society, so that they can secure greater income. And another is to increase the number of people in each congregation. That can only be done by having a man thoroughly equipped at work there all the time who is qualified for the work. And then another way is to secure converts, if possible, from the richer and higher classes of the community, so as to add them to our particular congregations, and so increase the contributions. That can only be done by men who have the respect of the community. We must have men who can hold their own to draw people together, and who will exercise a singular influence over the other people. Now we must keep the men there all the time, and if these rules apply we will be throwing them out.

Question: How does the poverty of your people compare with the Karens who have been self-supporting in Burmah?

DR. STUART: I am speaking about our own particular part of the field. I do not think these rules, if applied there, would work out the end in view, if they are fast rules. Then there is another difficulty. The people there are not accustomed to raising money. I mean to go around and collect money and get up subscriptions. They need direction in this matter. They need help. Some men have the genius for collecting money—for getting subscriptions and gathering in the money. These people are not accustomed to regular and systematic work of themselves. They need men to come in to help, to guide, and

direct them. Now, if they do not get right down to the work and go around to some extent from place to place and try to gather in the money the work will not be done. Natives having this qualification are few and far between. Of course, the minister himself ought to do something and will do something, but we need men there that will raise money. A missionary in Southern India wrote to me on that subject, and said they have had a good many self-supporting congregations, but the work had fallen back just because one native, who was the heart and soul of the movement, and was qualified for gathering funds, had died. That is what he wrote to me, and I think there is a great deal of truth in that. I think the case is an illustration of many cases in India. We need guidance in the gathering and collecting of money. It is not so much the fault of the natives. They will give liberally, according to their means, if they are properly stimulated and have the opportunity. Do not throw the blame upon these poor Christians at all.

DR. CHAMBERS: It is like the story I heard about in one of our churches. In the Amoy Mission they gave \$200 to their native pastor, and the whole property of the whole congregation is estimated at not over \$2,000. So they give ten per cent. not only of their income, but of all the property they have.

DR. STUART: That is more than we give. The question is whether we could expect them to give more than we give.

DR. CHAMBERS: I do not want to speak about the subject of the paper. I want to relate what I heard from Dr. Ashmore last June, who had been forty-four years working in the Chinese Mission in Siam, and afterward in China. I asked, "Doctor, do you have any self-supporting missions or churches?" Said he, "Yes and no." And afterward at another time he undertook to explain to me the methods. Said he, "Suppose we have half a dozen Christians in an outlying neighborhood. We tell them to meet together on Sunday. Then after a while we ask them if any one of their number shows any particular skill in speaking or expounding the Scriptures, and if they say there is such a one, we say to them, You had better let this man devote himself to study and meditation during the week, so that he can minister to you profitably on Sunday, and if that is the case you ought to give him his rice." Says he, "We never use the word 'salary,' we never use the word 'pay,' but we tell them he has to eat and support his family like the rest of you. Well, they agree to that, and give him his rice, and then by and by he gets established among them, and he is accepted as their pastor, and so they insensibly have been elevated into the rank of self-support," and it seems to me there is a great deal of wisdom and common sense in that method of starting things. Of course, it would not apply where the old system has been established.

DR. WEBB: I have the profoundest respect for these missionaries. I never look at my friend Blodget without feeling that I am unworthy to tie up his shoes. But there is a question about the expenditures in

connection with idolatry. Do not these people who have become native Christians,—or did they not before spend money in sustaining their temples and their idols, etc.?

DR. STUART: That is true, especially in the case of Mohammedans, where I have been told that they are required to give even more than one-tenth of their income, but the rule practically applies to the richer ones and not to the poorer ones, and as for the poor Christians—these outcasts from which we get the most of our converts—their religion does not cost them one-third of what it costs them to become Christians. Of course, the Hindus give a great deal and the Mohammedans give more than the Christians do at the present time,

DR. WEBB: That is the thought I had in my mind. We do not want to tax them, to make them feel that by becoming Christians we are going to take the skins off of them, but it is a question, as I have read and seen on missionary ground. I am sure they look poor enough, and their congregations looked poor enough. But let me tell a little story. My deacon—when I was a pastor I always found the deacons the best men in the world for advisers—when I was a pastor in the church in Boston he and I used to have a good many discussions about missionary schools, whether they could do anything toward self-support. I contended that they could. I remember one we began, in a carpenter shop, where there were big cracks between the seats, through which the boys used to push their knives into the backs of the other fellows. But year by year they improved, but all the while the deacon maintained that they were too poor to give anything. I always maintained they could give something. Well, we had a blessed revival of religion, and we built them a beautiful chapel which cost \$14,000, but do you know they wouldn't build the fires or sweep it out unless they were paid for it! Well, I maintained that that wasn't right. So when the revival came I went over from my church for a couple of months, to instruct them in the Westminster Catechism, which I believe in. I tried to make the whole thing plain and interesting as I could. Then I thought I'd try and see whether they wouldn't begin this business of giving. One Monday night, I remember, I was there, and Barnum was to be in the city on Wednesday with his big show. When we came to the close of the meeting, I asked, "How many of you boys are going to see Barnum?" Well, fifty hands out of about seventy went up. "Good for you, boys," I said. "And how many are going to take your girls?" Well, there were twenty more hands. "Now look here," said I, "don't you think that you ought to give as much in a whole year to the support of this chapel as you give to Barnum for one performance?"

DR. LARABEE: One feature of this work of self-support, which seems to me should be well considered here at home, is a difficulty that is assuming larger magnitude and more importance year by year, affecting our missionaries and native converts, and that is the education of native converts in this country who are going back supported by funds raised by friends in this country, and assuming a position on the field

which very seriously embarrasses the missionaries in their adjustment of salaries with the ordinary native help. In the Persian fields there are at this time three men, one educated at Drew Seminary, one at Atlanta College, and another at our own Presbyterian Seminary in Chicago, who are having salaries furnished them by friends in this country largely different from what a native pastor expects to receive, they claim, and there are others following along in the same steps and with like expectations. There are young men being educated as physicians in our country who are claiming of churches in this country that they be sent back on the same footing, claiming that they have received the same education as young men in this country, and should go back with the same salary. The churches at home must take this into consideration, and help should be given our missionaries in this matter of self-support by a firm resistance to the aid of natives educated in this country to go back and prove object lessons of very comfortable living and large salaries. This whole question, it seems to me, is intimately related with the kindred questions germane to the subject of education on the mission fields. The higher our education the larger the salary will be expected, and the same difficulty will it be for the native churches to meet the expectations of educated men. It does seem to me that we do get illustrations of what gospel and mission work may accomplish without high education in some fields where it is not strictly missionary. I have in mind that most wonderful Sundist movement in Russia, which originated in the country, and one of our Persian brethren went there some 25 years ago, and was chiefly instrumental in disseminating that great Stundist movement among the farmers of Russia. He afterwards became a Baptist; his son, through the influence of Dr. Gordon, of Boston, was placed in the Mount Hermon School at Northfield. That man, after laboring as an independent missionary, supporting himself as a peddler from village to village, said: "I wish to be ordained by you that I may go out and put my hands on elders that will do the work of missionaries, or of native pastors, in 16 congregations in the Crimea, and up and down the Volga, which have been gathered through my influence." And he went back and ordained sixteen elders. I asked him a few years ago when he was in this country how those men had turned out. They were ordinary men, not men to satisfy his standard or ideals of what missionary pastors should be, but he said: "I chose the best I could, and in the main they have done well." That work spread. He, filled with the spirit of Christ, left those congregations as the work took power of its own and spread, and he went into distant Siberia in the spirit of this gospel, and I had a letter from him two years ago from a place which he had found where he could labor without the observation of the Russian government. I asked him very particularly to tell me what his condition was, temporal and spiritual. He wrote very fully about his work. That man, borne up as from the first with that noble spirit of sacrifice for Christ, is doing that work there. "I spend so much," he says, "my brethren here give me

such and such assistance while traveling. I live, though many a day I have nothing but a cup of tea to drink without sugar and milk, and a little bread, and meet this expense by selling water, musk melon-seeds and flea powder, which is sent me by my family on the Volga." It strikes me that when men of that spirit can be found, we ought to expect that our native churches can and will develop men of like spirit if we take the proper course, and do not burden them with too great salaries from home and too much education from our mission schools.

DR. CHAMBERLAIN: Several questions have been asked in connection with India that I have been forced to examine very carefully, and find an answer to, and, perhaps, if you will allow me just a moment, though I did not wish to take part, I can call your attention to a few points, and then will place upon the table a number of this little leaflet, "How Hindu Christians give." It takes up and answers many of the questions that have been asked to-day. I was challenged to know why we do so little, in the address which I gave several years ago, and of which that little leaflet is a report. I showed that the churches which gave the little gave ten times as much, according to the proportion of their income, as the churches in America. I think you will find it proved in this. The first fact that is apparent is that a dime in India among our natives in food, clothing and labor, goes farther than a dollar here. Then I go on to show what their incomes are, and what they give in the mission with which I am connected. Their incomes you will see an analysis of on page 7, in connection with one of the churches in the Arcot mission.

The income of 54 of the 70 members was under \$30 a year; of 10 under \$54; of 8 under \$72, and only one receives more than \$100 a year in that church, and yet they gave during the year an amount equivalent to \$1.85½ per member, or multiplying it by ten, as we must counting it in dimes rather than in dollars, they give the equivalent of \$10.80 in that little church per member. We are trying to press self-support. Brethren, I do not believe there is a single subject before you that is more important than that paper that has been read by my friend, Dr. Smith. I do not believe there is anything that your missionaries' hearts yearn for more than that. We are thankful for your backing and we do not regard it as interference. With reference to these resolutions that have been brought forward at the close, perhaps our circumstances are a little different from Dr. Stuarts', but with us our people are all absolutely poor, as you can see, the average income of our members being only about \$40 a year. We are asked if they do not give for the support of their Hindu temples before they are Christians. You will see in this on page 14 the account of a man who used to give largely as a heathen to the support of the heathen temples. He became a Christian. He was a merchant. We baptized him in the mission church. As the result, he lost his wife and his child. They spurned him in court when he sought to get them back. He lost his property. He was one of five

brothers in the undivided estate, and they brought in false evidence to show that he had gambled it away, and he didn't know what dice looked like. He had given largely to support Hindu temples. When he became a Christian he came into the church with nought but what he was born with, his naked skin! His property had gone. And that is the way with the men who have means all through that caste-ridden country, they lose everything. You will find on page 8 of this that there is a little statement, which I will not delay you to read, showing that that church supports a native missionary and pays one half of the salary of the native catechist and four-fifths of the salary of a pastor. We are far back in the matter of self-support, but we want to go forward, and we thank you for help; and as to those resolutions, years ago in the Arcot mission, of which I am a member, we took up the matter every year and worked over it, and now we have committees to see what advance we can make. Years ago we adopted three or four of these resolutions. The first resolution we put at two-fifths, and then made a sliding scale diminishing each year, of one-tenth, if the congregation increases. There is one that we could not apply there, that is, if a church fails to pay its share, that the mission shall cut down its appropriation; because when the famine came and the poor Christians could get but half a meal a day, and could not fulfill their contract to the pastor, we could not cut them off and tell them to starve as the heathen did.

DR. BLODGETT: I have always felt deeply the necessity of self-support in the missions, although I am a very bad man to urge it, and I have been sure of one thing, and that is that when the Gospel got into the hearts of the Chinese they would support better their native helpers, for they understand combination—they understand the necessities of giving for the support of any public object, and they are rather generous in that way of doing things. Now I was modest, diffident, in introducing a single contribution, as we began in Peking, because the people were so poor; but we did introduce one, and we have now got to introducing a second and third contribution—three in one day. In the morning we introduce a contribution for the support of a native agent in the country, and another for general charity. Those are taken at the same time, the object being designated, and at the afternoon another contribution from the Sabbath school. Now, in the country, you will think it very strange if I tell you that we have two practical difficulties to overcome. Take a country hamlet where there are ten or twenty Christians. They are exhorted to meet together. They cannot have their pastor regularly, and they are exhorted to give something every time they meet together. Who is going to keep the money? You select one of their number to keep it. Well, he has no place to keep it. He is liable to be robbed. And then, such is the Chinese nature, a man knows he has a little money and he wants to horrow it. "I'll give you my ticket, and pay it back," he says, but he hasn't the strength of character to resist, and it is really a practical problem with



them in their little country hamlets how they shall keep the money which they contribute. I have known money to be contributed generously and squandered in that way. I have sometimes thought that perhaps the home societies might hold up on the contributions. I think a missionary must give, he must set the example in giving. We are rich people to those who live there. We live in wealth. There is a great chasm between us and them. How to bridge it is difficult to see. But I know this, and have felt it for many years, that if I have more money than they, I have got to give proportionately of my substance and set them an example. If I were to say to them, "This is your business; you must contribute," and not give myself, I should have no heart to exhort. And then if the Boards at home feel unable to give, I thought perhaps they might hold up on that. Dr. Ashmore's suggestion has often been before my mind. I think it one of the ways certainly to accomplish this thing, one of the ways in which the Apostles could have accomplished it, and I am afraid of the regularly trained native helpers. I am afraid he will turn out a Scribe and a Pharisee, afraid of that spirit in the institutions abroad. It must be guarded very carefully in the educational institutions in the foreign field. I think the professors in those institutions should be workers in the cause, and lead forth their young men to work. They cannot sit as professors do at home; and in fact I think it would be a good thing for our professors at home to go and preach every Sunday, and lead forth the young men and teach them how to do it. Now I have always contended that there were two kinds of native helpers in the foreign field: One kind brought forward in the way Dr. Ashmore has specified; another kind those trained in our schools, and we must have them, only they need to be deeply imbued with the Gospel spirit, trained to work, and trained to self-denial, and trained to live on small salaries. Well, these things require time. There are other things that have been spoken of. Brethren give higher salaries in other fields than we do—our Methodist brethren. They may give higher salaries at home. We have to meet these difficulties. There is no use to complain. We shall reach this end by and by of home educated and American educated ministers, and ministers educated in China in our schools and colleges, and men educated among the people brought up in station classes, as we say, or who have been taught themselves. It will require time and patience, but we shall get through that. The missionaries must set the example of giving, and must exhort them to have patience and use skill to collect the funds.

MR. GRANT: The recommendations are very brief when we sift them out. I might say, first of all, that it is very important that we act together. We are in for a long pull on the subject of self-support. We are not going to accomplish it all in this meeting, but if we can make a beginning in this meeting there will be something accomplished. The suggestions contained in this report have been in the hands of most of the members of the Conference for a year, nearly, for nine months, and if it is

necessary for them to remain in their hands for another year, the Committee, I think, will be satisfied, provided that they then come prepared to act upon some such suggestions as to a method or policy for developing self-support in their mission churches. Your Committee to-day ask really for two things,—first, with regard to the blanks, that these blanks be adopted. The question has been raised as to whether there is not too much on the blanks. The blanks have already been sent to the fields, and from those fields where self-support has been at all systematically developed, we get back very full reports. The blanks used by the Missions themselves almost always involve more statistical information than is contained in this blank. The financial part of the blank is not generally so full, and yet the one side of it, the native contributions, what objects their contributions are for, are quite as full in many fields as those asked for in the blanks prepared by the Committee.

Secondly, the Committee asks for the adoption of a rule—a very simple rule—whereby each church shall bear a minimum share, whether it be one-fortieth or one-twentieth or one-fifth or one-half, just as this Conference may feel disposed to measure up the necessities of a rule, whereby the churches shall bear a minimum share of their congregational expenses. Let that share be fixed, and let the churches or congregations be required to report what they have done each year before a second grant is made. Without such a rule it is almost useless for us to send out these blanks, because most of the Missions will not return them until a grant is based upon returns, and I think that is about all we have to ask you for to-day. I can talk at much greater length, but I feel the importance of acting as a body. I feel that the great force of this letter that has gone to the field is that it has come from twenty-two Boards and Societies in the United States and Canada. We must act as a body if we expect to act with power. I believe that we have to force this question upon the congregations. You may talk to a Conference or a Presbytery as much as you like; the native pastors are never going to insist upon the support coming out of the congregations so long as the Mission treasury is open, and the Conference or the Presbytery or the Mission must appeal directly to the congregation before a grant is made if we expect to reach any results.

On motion the recommendations of the Committee were referred to the Business Committee to be brought up next day.—See Report of Business Committee.

## AS TO SELF-SUPPORT IN MISSION CHURCHES.

1. It is recommended that the Committee be continued.
2. That the Conference express its gratification at the work of the Committee, and its sense of the supreme importance of the question of self-support.
3. That, in the judgment of the Conference, the true ends of missionary work are the preaching of the Gospel to every creature, and the salvation of souls, and the establishment among each people of an independent, self-sustaining, self-propagating Church.
4. That these ends are frustrated, or their attainment postponed, by a system of prolonged, excessive and debilitating support from mission funds of native pastors and native evangelization. Such support attracts needy men and stimulates insincerity. It cultivates a mercenary spirit and increases the number of mercenary Christians. It tends to stop the voluntary work of unpaid agents. It encourages the habit of dependence on foreigners, and discourages the spirit of self-reliance. It makes it difficult to judge between the true and the false, whether as preachers or as church members. It makes it probable that we, especially the inexperienced, will establish wrong standards of remuneration, causing distorted ideas as to pay, and projecting the native church on a scale beyond the present or prospective ability of the native Christians to maintain it. It tends to lower the character and lessen the influence of the missionary enterprise in the eyes of both foreigners and natives. It limits the work and conditions its extent by making it depend upon the necessarily restricted supply of funds from abroad.
5. That the time has come for definite and united action in the direction of a larger measure of self-support. This can be reached by establishing new work on a self-supporting basis from the outset, or upon a basis of partial but diminishing assistance, which contemplates from the beginning complete and not distant self-sustentation, and is so clearly stated and understood on the part of the native Church. Both in the establishment of new work and in the reconstruction of old much can be done in the following ways suggested by wise missionaries.
 

*First*.—By our general recognition, from the first, that self-support is both desirable and possible, and by persistently instilling into the minds of the converts, along with the Gospel, this thought: That they must extend the Gospel, and that no money will be given them for doing what they ought to do themselves,

*Second*.—By such an adjustment of our ecclesiastical ideals as will form a system suited to the condition of the country, and to wide, rapid and voluntary effort.

*Third*.—By refraining from imposing upon the churches ecclesiastical organizations unsuited to them.

*Fourth*.—By recognizing that the result we aim at does not depend on complex machinery and complex teaching, but on a few simple, deep truths, well enforced, and on sincerity rather than exactness and definiteness.

*Fifth*.—By recognizing the slowness of growth, by avoiding forcing, precipitancy or impatience, or the ambitious desire to make things as they are in the American churches.

*Sixth*.—By trusting to the real power of religion, its inherent vitality and ability to endure and to support whatever is necessary for it. We must believe that God is working and will provide.

*Seventh*.—By doing whatever is done on individuals well. Spending time on the important men and centers.

*Eighth*.—By remembering that too little aid is better than too much. It is always easier to recede in the direction of more aid than of less. The dangers of less aid are blessings in comparison with the evils of more.

6. That the rules suggested by the Committee on Self-Support, for adoption by missions granting aid toward pastoral support, be referred to the Boards represented for consideration, with the request that they submit the results of their consideration in writing to the Committee within nine months, the Committee to present a further report on the subject of such rules next year.

7. That each Board be requested to adopt a rule whereby each Christian community shall bear a definite share of its proper congregational and school expenses, and report what it has done to the mission or missionary in charge each year before a further grant is recommended.

8. That a Committee be appointed, consisting of Drs. Duncan, Barton, Gillespie and Baldwin, to prepare a uniform statistical blank to be used by all the Boards, to be submitted by this Committee to all the Boards before the next meeting for consideration, and report at the next meeting





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*From the Fifth Conference. 1897.*

## REPORT OF THE COMMITTEE ON SELF-SUPPORT IN MISSION CHURCHES.

REV. JUDSON SMITH, D.D., CHAIRMAN.

This year has been marked by a more earnest consideration of the subject of self-support than ever before in missionary meetings, by individual missionaries throughout the world, and by the inauguration of new plans looking in that direction. In many places a beginning has been made in systematizing the accounts with the mission churches, and in the preparation of blanks for keeping their records and making their reports, and in defining more clearly the conditions upon which the missions will continue their financial aid.

Many missionaries charged with the duty of filling out the blanks have candidly acknowledged that they have had no system hitherto; that for this reason they can give but little information and can only approximate the truth. Suggestions to the effect that the blanks sent out by the Committee may be better suited to other countries and other climes, where the people are not quite so poor, have been fewer and fewer as the Committee has cited examples from all the chief mission fields where similar obstacles have been overcome by persistence, and self-support in a large measure attained.

The claim that the blanks call for too many data has been more than offset by the fact that those older stations which have sent in returns collected by a *regular system* have been able to answer nearly all the questions, while those who have filled in the blanks from memory have not been able to answer accurately such simple questions as what their own mission grants were for Congregational Expenses and Pastors' Salaries; how much was paid by the congregations; how many children in schools, and the like. But with some exceptions those who were in this position a year or two ago have sent in much fuller and more complete reports this year, showing that arrangements have been made for more systematically collecting the facts and that, as the work of the Committee is better understood and its real aim perceived, the men on the field are co-operating more heartily in securing definite returns.

During the past year the Committee has followed up the lines of work laid down in 1895, considering that it was better to keep urging upon the missions the necessity of system, asking them for adequate reports, than to let the matter rest before making further effort.



With this in view the Committee sent out, with the cordial approval of the Boards, fresh Statistical Blanks, put up in a roll containing enough to last for from three to five years, to over five hundred mission stations. Accompanying these blanks, indeed rolled in the same package, were model blanks for congregations, preachers and schools for making their reports to the station treasurers. A letter signed by the Committee was also sent to each missionary, in which was enclosed a printed copy of the suggestions as to methods and rules in granting aid to mission churches presented at the last Conference and referred to the several Boards for consideration, urging the missionaries to bring the subject up in their mission and station meetings and to send reports of their conclusions to their Boards. Some very interesting replies have come to our letter, from a number of which we may briefly quote:

From Rev. J. K. Giffen, missionary in Egypt, the following: "I have just received the Report of Fourth Conference of the Officers and Representatives of Foreign Mission Boards and Societies, forwarded to me by you, together with statistical forms, etc. Dr. Barr had already written me to expect these. This whole matter deeply interests me, as indeed it does every foreign missionary. It has been the aim of this mission, as I suppose it has been of every mission, to make the native evangelical church self-supporting. We have often had to stem the tide of native opposition, and bear all the blame the native brethren put upon us, without being able to share it with our brethren at home. This union of all the evangelical Boards and Societies has relieved the pressure upon the missionary on the field immensely. And I hope we are correspondingly grateful. In the letter addressed to missionaries abroad, you ask for copies of statistical forms in use, and a translation of the same. I have endeavored to comply with this request, and am sending you under separate cover the forms that we use. These forms have been a growth, and have been found to be very helpful to us, as I think they might be in almost any mission field, of course, with certain modifications. You will also note that our form covers, practically, the form sent out by your Conference. You will note also that our method corresponds very nearly to that suggested by your Conference."

From W. B. McIlvaine of Japan. "Dear Brother:—In accordance with the request of the Conference of Representatives of Foreign Mission Boards, I herewith send statistical report for this (Kochi) station. I hope it will be intelligible to your Committee. While this is the best method available for obtaining a comprehensive view of the work, it must at best only approximate the truth in some of the items. . . . I am in hearty sympathy with the movement of the Conference in the matter of self-support. I have heard the statement, 'the English pound and the American dollar have done more harm to the cause of missions than all the other obstacles combined,' and I

am inclined to believe that this statement is true. . . . The work here is by no means discouraging; in fact, as compared with other parts of this country, is decidedly encouraging; our greatest difficulty is the financial question, and almost every day this meets us in some form. The only remedy, it seems to me, is for the *Boards and Societies at home to have a fixed settled policy and require strict adherence to it on the mission fields*. Perhaps the Boards would not go as far in this direction as some of us would like, yet they ought to fix a limit (say, to the amount of money to be used in employing native preachers or in the number of preachers a missionary could employ) beyond which no one could go. I trust that the Conference will be able in the near future to get the different Boards to agree on some such policy. The letter from the Conference this year was much appreciated by us and I think by the missionaries generally. . . . Trusting that you will be divinely guided in this very important work, and with prayers for God's blessing on the next Conference, I am, your fellow-servant in the Lord."

From M. N. Wyckoff, Tokyo, Japan. "I have the pleasure to enclose herewith a statistical report of the North Japan Mission of the Reformed Church in America for the year 1895. Though I do not claim perfect accuracy, I think this table is nearly correct. We hope for better success for 1896, *as we have been using during the whole year the monthly report blanks of which I enclose a copy*. This report shows that, compared with the whole expenditure, the amount contributed by the native Christians is very small, and will seem to give evidence of the great need of a crusade on this line. There is no doubt as to the existence of such a need, but too much must not be made of these figures. You will see that nearly all the work of our mission is in comparatively new and weak fields. It must be noted also that these statistics do not fairly represent what the Church of Christ in Japan is doing towards self-support, as they fail to take into account the self-supporting churches, which give by far the larger part of native contributions. On this account we feel that the only way to have reliable statistics is to obtain them for the whole of the work connected with the Church of Christ in Japan, and at the meeting of the Council of United Missions held in Karuizawa, in July last, a committee was appointed to prepare such statistics, and also to investigate methods of self-support and to report at the next annual meeting of the Council. It was not practicable for the Committee to prepare statistics to be sent to you at this time, so the reports for 1895 were left to the separate missions, but we hope to send you next year statistics of the whole field for 1895 and 1896. A venture was made in that direction last year, for 1894, which, while showing the difficulty of the task, also showed that it was not insurmountable. While we, on the field, heartily agree with the idea of self-support, we also realize in a very intense way that it is not a matter of easy

accomplishment, and that with the best set of rules that can be devised it will be best to make many exceptions."

From China. "I am very glad to see the forms and other printed matter that have come from New York, and which give plans for itemizing accounts on the field and bring some sort of system in place of the present irregular forms. I believe that most of the younger missionaries are quite in sympathy with the idea of making our work more self-supporting. I fear, however, that definite action on the part of the Board will be required before the suggestions are adopted by some of our missionaries here. I believe that our mission will soon have to face some serious questions relating to our finances and the self-support of native churches, and I trust the day will soon be past when thousands of dollars paid annually to different missionaries in charge of work is left practically unaccounted for, more than simply the lump sum returned under the same heading as given in the appropriations."

From W. G. McClure, Petchaburee, Siam. "I send herewith the report requested by your Committee on self-support. . . . It is really difficult to fill out these blanks satisfactorily. Especially so in our mission as the mission year and the fiscal year are not the same; hence to make out a report like this requires a new set of figures and averages, or we must give the general statistics for one period, and the financial part for another period. . . . I think, however, that the blank form is as good for its purpose as you could make it. We will not likely have so much difficulty next year. . . . More system in these matters would no doubt be advantageous. We are advancing in the line of systematic work, but it is hard to outgrow the old feeling that each man may be a law unto himself. The blank forms that you sent will be helpful and suggestive."

From A. W. Prautch, Baroda, India. "There are associated with me 32 pastor-teachers, who are divided into four sub-circuits, each in charge of an experienced worker. Most of these men get the modest allowance of \$30 a year. Their work is to instruct the converts in the essential truths of the Gospel, hold meetings among them, conduct a day school for our Christian children, superintend several Sunday-schools, bring in more converts and reach out to new villages. . . . When it is borne in mind that among our converts in many cases the earnings of the husband of a family average less than \$1.50 per month, the fact that something is given toward the support of the Gospel is creditable. And you will hardly be prepared to hear that in one of my sub-circuits enough is collected monthly to pay all the rents of the meeting and school rooms, eight in number, and also the rents of all the pastor-teachers' bouses."

From W. J. Coldren, of India. "Herewith the statistics of my station as required by your Committee. They are not as complete as I should like, but being unable to get data for all, I have done the best I could. You are in the path of duty, in trying to get these sta-

tistics. Don't get discouraged; it must bring success eventually and certainly prove a great help to the cause of Christ."

M. H. Houston, formerly Secretary of the Presbyterian Church (South), writes from the Lingoon District, China. "To put the statistics of the work in your extensive blanks, would be like encasing young David in Saul's armor. I can give you the information you wish, I think, in a more satisfactory way by making a brief statement. When I came here two years and a half ago, there was a small church of eighteen communicants. Now there are forty-nine communicants. I think the work may be considered as self-supporting. Except my own salary, not a penny of foreign money is paid here for preaching the Gospel. The church selected three of its most spiritual men to preach among the heathen. Two of these are farmers, the third is a carpenter. Each of these men gives two or three days of each week to the work of preaching in the villages and towns of the district. The church pays them out of its contributions at the rate of 200 cash a day, which is about 22 cents of a Mexican dollar, the usual wages of a day laborer here. On the Lord's Day six or seven of the native Christian men take part in preaching to the church and the inquirers. None of them receive compensation for this. When I came here, a native preacher from Hangchow, which is thirty miles south of my field, was in charge of the church. He was paid \$84 (Mexican) a year, of which \$66 came from the mission and \$18 was contributed by the native church. Under these circumstances, there was but little stimulus to the natives to increase their contributions, for such an increase brought no increase of work. The native preacher left the field, and then the three men I have mentioned were selected to preach. The church then saw that the amount of work done by the preachers depended on the contributions. The larger the contributions of the church, the more widely would the Gospel be preached. The effect was to call out their liberality, and the contributions increased about three-fold in a year, rising from \$18 to \$52. Everything took on new life, and last year the membership of the church was nearly doubled. I consider this an illustration, though on a small scale, of the importance of adhering closely to the Scripture model in our work."

From L. W. Cronkhite, Bassein, Burma. "The bundle of blanks for statistics reached me shortly after I had mailed my annual returns. . . . I know that you will listen cheerfully to any demur I may wish to suggest, the more so that I have been prompt in forwarding statistics hitherto called for. . . . It is impossible for us to get returns from our native churches oftener than once per year, in the general meeting. We are for the most part destitute of the facilities, postal and otherwise, familiar in America. To send a circular letter over my field is always a formidable undertaking, save at the annual meeting, and when school closes its terms. The churches of my field are

wholly self-supporting, so far as American aid goes. Some of the weaker are helped by older ones. I have nothing whatever in the way of a pay-roll of pastors, or school teachers, all things being managed by themselves. The evangelists among the heathen are paid through the native Committee, of which, however, I am Chairman, from a fund made up in equal parts of American and native contributions. I am strongly in sympathy with the aims of the Committee on Self-Support, and appreciate the moderation and good judgment with which their work is carried on. Nothing on the field is so perplexing to the thoughtful missionary as the attainment of the mean between excessive help and an impractical demand for self-reliance."

From D. Downie, Nellore, India. "I am looking for the new schedule with more than usual interest. I am rather expecting a considerable reduction in appropriations for work. Hence it will be no disappointment to me if it should be so. I have been reading with a good deal of interest the excellent report of your great Conference in New York, and have written my impressions of it in an article that you may see in the September "Review." In it, I make use of this remark: '*We have a very decided conviction that self-support in our native churches must begin with our Boards at home.*' By which I mean that just so long as native pastors can get their support, wholly or in part, from the missionary, and the missionary can get all the money he needs for church and evangelistic purposes, the question of self-support will never be pushed as it will have to be, if it ever comes in this country. This may not be very complimentary to the native pastors or the missionaries, but it is what I am coming to be more and more convinced is the fact. Concerning the churches and their pastors, I have not the shadow of a doubt. I have but two churches now, and neither of them gets a dollar of missionary money. Whether it would be wiser to dismiss all paid evangelists and depend on the unpaid services of the church members to do the evangelistic work of the field around them, I am not yet fully convinced. . . . One reason for thinking that *the Boards must lead off* in this matter is that if any one of us should attempt such a radical change in policy, while his associates continued the old policy, his chances of success would be very slim indeed. It would be hard enough to compete with other neighboring missions with plenty of money at their command, but it would be very much worse to be associated with one in the same mission who pursued a different method."

"During the last eighteen months I have visited our people in their villages several times, and have made myself thoroughly acquainted with their circumstances; so that I know nearly every family and individual and their condition and what they are able to give for the support of their preachers and teachers. I am thoroughly convinced that nearly all our members are able to give from four annas to four rupees a year, and some are able to give more,

especially if they give systematically every Lord's Day. There are a few who are unable to give anything, but there are others who could make up for them. I no longer believe in the plea that our people are so poor that they cannot be expected to support their own workers. I firmly believe that the time has now come to withhold mission money from America from several of our pastors, and to throw the whole burden of their support upon the churches under their care. As long as the mission will pay the salaries of those pastors, their churches will not pay them. Therefore, I purpose, with the approval and permission of the Executive Committee, from the 1st of October next, to inform at least six of our ordained pastors that they must be entirely supported by their churches from that date. I have already told those pastors to prepare themselves for this new departure, and have also acquainted the churches under their care, especially the deacons and elders of those churches, that they must make themselves ready for the change, so that it will not come upon them as a surprise in any way. Some of our workers and members have shown a little disposition to resent and resist this new undertaking; and may do so again. A few of the members may return to heathenism, and a few of the workers, who have more regard for their salaries than the salvation of souls, may take to some other means of getting their living; but the mission will sustain no loss by the departure of such characters. I am thoroughly convinced that the majority of our Christians will adapt themselves to this new plan, and will willingly support their workers in the course of a few years.

From the Committee appointed by the Native Christian Churches of the Arcot Mission and the Arcot Classis. "Dear Fathers and Brethren:—We desire to express our thanks to you for your great kindness in sending to us missionaries at much expense as the servants of God to bear witness to the Gospel of Christ Jesus the Great Redeemer of the world, and bring us from darkness into light and from the power of Satan to God, so that we, through faith in Christ, may receive pardon and become partakers of the inheritance of saints. Your kind joint letter written in the Church Missions House, dated February 14th, 1895, on the subject of self-support, was handed to us by the honored Classis of Arcot in July, 1895, when it convened at Madanapalle. As you have desired, in order that the native church may become able to support its own pastors, we established a society in January, 1892, and gave it the name of The American Arcot Mission Native Pastor's Aid Society, contributing to it as far as we are able. There are now eight pastors among us of whose salary two-thirds is met by the society and the respective churches, and one-third by the mission. . . . Besides, we have a 'Gospel Extension Society, started in January, 1895, when the Classis of Arcot met at Tindivanam. The society has since then raised a fund, selected two graduates from the Arcot Theological Seminary in January, 1896, and sent



them forth as evangelists with two others to help them. They entirely depend upon the society for pay, houses, etc., and are sent to places where churches have not been established. We also ordained and installed with the acceptance of the Classie, a graduate from our seminary, as pastor over the Katpadi Church, who receives no pay from the mission. And on the 23d of February last, a graduate from the same seminary was installed as pastor over the Chittoor Church, which wholly supports its new pastor. On the same day another graduate was also ordained as pastor, who is almost entirely supported by his own church and the Pastor's Aid Society. We hope by these instances that you may clearly see whether we have not the desire and care that our churches should become self supporting. . . . It is only because the missionaries have with the help of God produced all these changes among us that the Christians of India are now triumphing over the difficulties referred to, and are making earnest efforts to become independent of foreign support. Thanking you for your kind remembrance of us, we subscribe ourselves, dear fathers, Yours in bond of our common Master, A. Masillamaney, pastor; E. Tavamani, pastor; S. A. Schaetian, evangelist, Committee, Classe of Arcot."

From F. G. Coan, Oroomiah, Pereira. "I have personally done the very best I could in a *systematic visit of all the churches* to press this subject home as never before, and my most sanguine expectations and highest faith have been exceeded in the response I have met with. . . . In regard to the suggestions as to methods of securing self-support, we have anticipated them in a few things. 1. We last year organized, appointing a Committee on Self-support. 2. We have reduced the number of parishes so that in a few years we shall have no pastor where there is not a good hope of his ultimate self-support by the people. In regard to the rules suggested we can accept them in the main. We give no pastor to a place where at least one-fourth of the salary is not met by a fund collected from the native church and called the Evangelistic Fund, to start work in new places. We cannot, however, agree to the suggestion to withdraw all men from places where at least half of the support is not given. That would be to destroy our work. We have five churches which have this year passed the half-way mark, and five that we hope will within three years be entirely self-supporting. . . . The following rules were adopted by the Evangelistic Committee: 1. The field to be so divided that attendance on each of the four Helpers'-Meetings by one of the Committee be secured. 2. Every part of the field to be visited regularly and systematically by the evangelists. In this visitation our aim is to come into vital touch with each pastor and his work, exerting all the influence possible on him spiritually and bringing him to realize the great importance of fidelity in the work, and the blessedness of full consecration to it. In the field the great lack is in system and organization. Very few, if any of the pastors know what it



is to have a set time for their work, or to keep a record of what is done. To overcome this evil: 1. A diary is to be provided for each pastor in which he is to keep a careful record of all done and the same is to be read at each monthly meeting of the helpers. 2. All possible is to be done to show the pastor the necessity of (a) a regular time each day for study and preparation, (b) a regular time for pastoral work, (c) a set time for the visitation of the Kishlaghs (villages), which is to be insisted upon. The pastor is to be shown that the bulk of his time is to be spent in Gospel work. 3. The church in all its departments is to be thoroughly organized for aggressive work. 4. The Sunday-schools are to receive special attention. Here as many classes as possible are to be organized with suitable teachers, these to meet with the pastor each week for the study of the lesson. Special attention is to be given towards organizing the children into classes with the best teachers available for them."

*To the Boards of Foreign Missions and their Missionaries in Mexico:*

Grace, mercy and peace be unto you in our Lord Jesus Christ.

Dear Brethren:—The Presbytery of the City of Mexico wishes to call your attention to the following plan for making the churches under its care self-supporting, which it adopted at its annual meeting in the City of Toluca, April 8-13, 1896.

The plan herewith given was originally adopted at the Annual Mission Meeting, January, 1896.

THE PLAN.

Be it resolved: That the mission adopt the following definite policy. (a) That Mr. Campbell be allowed to carry out in the Zitacuaro field, the policy outlined in his paper and in Dr. Nevius' book, in view of the fact that it has already received the approval of the Board. (b) That the new work in other parts of the field be placed whenever practicable on the same basis.—Note: As Dr. Nevius' book is in the hands of all the missionaries they are referred to it for the fuller explanation of the plan and method.—(c) That in carrying on the work already established the following action be adopted:

1. From May 1, 1896, to May 1, 1897, the congregations (either individually or in groups) be notified that the mission will not pay more than nine-tenths of the preacher's salary, and that the payment of the other tenth by the congregations entitles the same to the control of one-half his time and energy, subject always to the action of Presbytery, and that the mission be entitled to the other half of his time.

2. From May 1, 1897, to May 1, 1898, the ratio to be paid by the churches shall be at least one-fifth of amount paid by the mission, provided that the proportional amount be actually paid by churches, and provided also that the maximum amount paid by the mission, in any case, be determined by the mission.

3. From May 1, 1900, the proportion to be paid by the native congregations be at least equal to amount paid by the mission.

That while we hope to reach, in time, entire self-support by the native congregations we do not deem it wise to set the time for its adoption throughout the field.

That whenever it be expedient, the mission quota be paid to the Treasurer of the congregation, in accordance with business forms.

That the mission may employ evangelists, men who have secured the recognition of Presbytery, to be paid in full by the mission and controlled by it as to the place and nature of their work.

It is to be understood that congregations that do not or cannot pay the quotas herein indicated shall be transferred, as speedily as possible, to the basis of the plan for new work, and helped to develop themselves under the direction of the missionary or evangelist. For the proper discussion of such cases annual written reports shall be asked for from each congregation having a pastor, properly signed and certified to.

All congregations having preachers in charge shall be urged to do all in their power toward opening and extending new work in their vicinity.

Especial cases, requiring mission action, shall be referred to the Annual Meeting or the Executive Committee.

As will be seen by the plan above set forth there will be some congregations without ministers. It is our purpose to teach such congregations, and all others to be established in the future, to direct and sustain their own services. Though they will be without a minister or pastor, yet they will receive occasional visits from a missionary or evangelist. They will, however, be peculiarly open to outside influences, and in some cases may be disposed to invite other missions to send them a minister.

We are sure that all Boards and missionaries desire to establish in Mexico a church which shall be self-supporting. We ask our sister churches to co-operate with us in this most difficult task.

To this end we request them not to allow their workers to enter fields where the above-mentioned conditions exist nor to accept invitations from such congregations or fields without first consulting the Committee of Presbytery or the missionary in charge. We ask this only for those fields in which we may be actually working to implant the Gospel and teach the people to sustain their services by themselves.

With fraternal greetings we are your co-laborers and brethren in Christ.

The Presbytery of the City of Mexico.

P. R. ZAVALÉTA, Moderator; JAMES GREER WOODS, Stated Clerk.

Blank forms used in collecting the statistics from churches and schools printed in the language of the country have been received from

M. N. Wyckoff, North Japan Mission, Reformed Church in America.

T. M. McNair, East Japan Mission, Presbyterian (U. S. A.)

P. W. Pitcher, Amoy Mission, Reformed Church in America.

M. E. Fletcher, Pwo Kuren Mission, Am. Baptist Missionary Union.

J. K. Giffen, Egyptian Mission, United Presbyterian Church, N. A.

William A. Shedd, West Persia Mission, Presbyterian (U. S. A.)

Out of the statistical statements received up to date a number have been selected to exemplify the way the facts may be used to throw light upon the work in its progressive development. (See appendix).

In addition to sending out the letter and statistical blanks, ac-

count books were prepared and sent to station treasurers in which to record their *periodical payments* to native workers, and to school treasurers for keeping in the most simple way their cash payments and extending these into accounts for salaries, rents, and itemized expenses, the same kind of a book being sent to school treasurers for housekeepers' accounts, both being intended for hoarding schools.

The returns thus far are instructive in so far as they indicate that a decided increase of contributions on the part of the native church has already resulted from the clearer apprehension by the mission and the congregations of the actual proportionate share of church support each has been hearing, as well as the direct comparison of one congregation with another. They also indicate an actual decrease in congregational expenses with an increase of preaching force, showing that to Lincoln's reply that "a man's legs ought to be long enough to reach from his body to the ground," it might well be added that a child's legs would fulfil the same conditions provided its mother did not lift it too high.

The inventive genius of all committees must be necessarily limited, and it is our feeling that we must keep on driving in the pegs already started. The Committee would therefore urge the Boards to put into effect the recommendation of the last Conference that "each Board be requested to adopt a rule whereby each Christian community shall bear a definite share of its proper congregational and school expenses and report what it has done to the mission or missionary in charge each year before a further grant is recommended." A number of Boards have already written that this is their policy and that they therefore deem it unnecessary to adopt the rule. But if all the Boards give effect to this simple requirement the question vital to each congregation and day-school must be brought squarely to their notice; for it is evident that carrying buckets-full of water to the huge ocean of missionary work in general is hardly as stimulating an object to have in view as to carry waterpots of water to irrigate one's own garden. The vital point in the education of each congregation is that it pay its *own bills* and *know* that it *pays* them and *what* it pays *for*.

As a further recognition of the mission churches with which we are co-operating, we would suggest that a brief letter enclosing the "Epistle to the Churches" be sent to each mission station inviting their churches to participate in the Simultaneous Meetings to be held next year in the interest of world-wide evangelization.

At the close of the reading, Dr. Smith said: I am sure the Conference will listen for a little time to words and suggestions which Mr. Grant, our Secretary, may desire to add.

MR. GRANT: I do not wish to take much time. I can give you something of an exhibit here a little later, but the returns from the

various fields, a special selection of them, are here on the desk. It might perhaps be interesting to you to look at how beautifully some of them have been made out. The one I think from Africa is a model of neatness, and a study of these blanks themselves gives us facts which are very difficult to put into the reports. However, some few details from these blanks will be put in the Report of the Conference. This one from Africa is as beautifully made out a report as I have ever seen, in the neatness and in the facts which it contains. The total expenses for the mission were £510, English pounds. The people gave of that amount £175. They also contributed to their home mission fund £303, and paid back to the churches, that is, churches some of which were partly contributing to the fund and partly drawing from it, very nearly an equal amount, £303 16s. So that the people actually, out of £510, paid within £12 of the whole amount, the balance being made up by contributions of missionaries and friends on the ground. This was at Natal, South Africa, the Zulu Mission of the American Board. Their total school expenses were £1,825. The fees in these schools were £144. Contributed by foreign residents, missionaries and Government grants, largely the latter, over £1,000, so that the Board only contributed to the school work £280 out of £1,825. The Committee this year sent a letter which was mentioned in the Report read by Dr. Smith, and accompanying the letter were a number of blanks. We also sent a book to each Station Treasurer to make his periodical payments more easy for record. He places on the front part of the sheet the name of the place, then the name of the person, the amount he has to pay, and there are twelve spaces, if he makes twelve payments, for carrying his accounts out through the year. Another book was prepared and sent to School Treasurers. These various blanks that were sent out exactly fit the general blank which is before you, on the back of which is a financial statement which it will not be difficult in time to fill up. This blank provides for the information which every Board ought to have before it when it considers the estimates for the next year. It sums up the whole financial work of the mission. There are small blanks in a Teacher's Pass Book. These were sent as suggestions as to the form in which each village teacher might make a report of his statistics each time he receives his salary. It gives in the beginning here the number of scholars enrolled, the number of school days he has taught, the total and average attendance, and a short account here of the fees he has received, the local contributions and money received from the mission. He signs it himself and has some one representing the local community sign it, and sends it in in order to get his money from the Station Treasurer. I should like very much to hear from the Boards. We have a number of letters here from the Boards stating the progress during the year, but as the members of those Boards are all here, I should much prefer hearing from them.

DR. BROWN: The Presbyterian Board has definitely committed itself to the policy of self-support, and has been urging it upon the various missions, and we have been very much gratified by the vigor with which the missions connected with the Board have grappled with this important question. One of the most notable being that recently taken by the Western India Mission, where the following action was taken upon the recommendation of a Committee on Dr. Nevius' methods:

First. That every man be urged and as far as practicable required to "abide in the same calling wherein he was called."

Second. That every Christian be urged and expected to strive to bear clear witness to Christ and labor for the extension of the Gospel voluntarily and without pay in his own neighborhood according to Christ's command and the example of the early Church; and that the mission depend more and more upon such voluntary service for Christ.

Third. That at first groups of Christians in separate villages be formed into classes with leaders chosen from among themselves; and later, when the local Christian community grows stronger, that churches be organized and elders ordained, such leaders and elders to serve without pay until such time as the churches shall be able to call and support their own pastor.

Fourth. That the mission employ agents paid entirely by the mission to supervise the work under the missionaries, and other agents only when paid in part by native funds, all to be under a regular scale of pay with definite qualifications.

Fifth. That churches be advised to incur only such expenses from the first as they are able to meet themselves, especially for church buildings, and that the mission hereafter ask for appropriations for the erection of buildings only for evangelistic purposes in places where suitable buildings cannot be rented.

Sixth. That native Christians be urged in all cases of need to appeal for help to their own churches first and not to the mission or missionaries, and the churches be urged to provide a church fund to be used in such cases at the discretion of the church session or board of trustees or committee of deacons.

Seventh. That the following rules on standard and scale of pay for mission agents be adopted:

The classification and monthly salaries of agents shall be as follows:

CLASSES.	4TH GRADE.	3D GRADE.	2D GRADE.	1ST GRADE.
Preachers.....	Rs. 7	Rs. 8	Rs. 9	Rs. 12
Teachers.....	7	8	9	12
Bible Women.....	5	7	9	10

Preachers are admitted to the third, second and first grades of service after three, seven and twelve years of faithful and approved ser-

vice as preacher, conditional upon the passing of certain examinations at the end of each period before being admitted to the grade above.

Teachers are admitted to the third, second and first grades of service after three, seven and twelve years of faithful and approved service as teacher, conditional upon the passing of certain examinations at the end of each period before being admitted to the grade above.

Bible women are admitted to the third, second and first grades of service after three, six and ten years of faithful and approved service as Bible woman, conditional upon the passing of certain examinations at the end of each period before being admitted to the grade above.

#### Discussion.

MR. MOFFETT OF KOREA: I was struck with the similarity of the report from the India Mission to one adopted by our own mission. We have been following for nearly two years almost identically the plan spoken of in the report from India, and I may say that we are under very great obligation to this Committee for a great many of the methods proposed to us. My own conviction, from seven years' service in Korea, is, that the self-support of the native church depends almost entirely upon the individual missionary. If the individual missionary is filled with the conviction that that is the best method, he can have it undertaken by the native church, but if he is not of that conviction the withdrawal of funds on the part of the Board will not prevent him from providing the native church with money. The missionary can obtain money outside the Board; and I feel that this Conference can do nothing better for self-support than to bring to the individual missionary the facts which will convince him that the very best method of establishing a native church is upon the self-supporting basis. In our own field we have had very marked instances of this. In every case where the missionary has urged that upon the native church, it has been successful. I know in my own case it has been a very marked one. I was asked to establish schools in Pyeng Yang. I said, yes, if the native church would agree to undertake the partial support of such schools. At first they thought themselves unable to do anything. I insisted, and refused to start the school. Before the year was over the native church had provided half the support of two schools. In the case of church building I have pursued the same policy. And within two years we have built in our station 11 native churches, none of which, however, has cost more than \$50, running from \$15 to \$50. But the natives have supplied them almost entirely, and the buildings correspond with their environment.

QUESTION: What are the financial conditions of these people?

MR. MOFFETT: In our own church, Pyeng Yang, where a little over a year ago, perhaps almost two years ago, there were probably twenty

men who were contributing from one to ten cents a week, we introduced the envelope system and within a month of that there were eighty men giving from one to fifteen cents per Sabbath.

QUESTION: What is their ability?

MR. MOFFETT: The wages of laborers are 10 cents per day in gold. The wages of a carpenter will run about 15 cents a day.

QUESTION: What is the cost of living?

MR. MOFFETT: A family will live on \$2 in gold a month. I supported a man at one dollar per month for two months.

DR. SCHOLL: The thought has been passing through my own mind that we recommend to our home churches a line of similar action. It seems that everything that has been said this morning on the subject of self-support will apply to the home churches a hundred-fold.

*Resolved, That the resolutions proposed by the Committee on Self-Support be adopted as follows:*

FIRST: That the several Boards composing the Conference be asked to furnish the Committee annually the following information:

- (a) Whole appropriation of the Board.
- (b) Administration expenses.
- (c) Gross sum appropriated for missions in Europe, United States and Canada.
- (d) Gross sum appropriated for missionaries' salaries and support, including missionaries at home on furlough, missionaries' residences and station expenses (not including work in Europe, United States or Canada).
- (e) Gross sum appropriated for native work. (Evangelistic, Educational, Medical, etc.)
- (f) Native contributions to same objects.

SECOND: That another letter be sent to the missionaries commending the efforts they have made this year, and asking those who have not done so already to send in as complete reports as they can, adopting some system of securing the statistics of their work as rapidly as their imperative duties in other directions will allow.

THIRD: That each Board through its Secretaries request station secretaries or treasurers to fill out the blanks annually and send them to the Boards they represent for use in compiling the statistics for their annual reports and for other uses in connection with their annual appropriations.



## APPENDIX.

The extracts below are from Statistical Reports received from various mission stations and give us the clearest idea we can get of the state of self support in the Districts named without extending the details in full. Churches wholly self supporting are few in number in most instances reported excepting the Madra Mission, India and the Baptist Missions in Burma and India. There are hundreds of meeting places, where there are resident church members and even resident pastors, where no account is taken of native contributions and we believe that none are systematically collected. They are waiting till they get big before they begin to grow in giving. School fees are in general neglected and there seems no basis of making the day schools in any measure self sustaining.

### JAPAN. YOKOHAMA DISTRICT. METHODIST EPISCOPAL.

J. G. Cleveland.

Organized Churches, 7; Self Supporting, 1; Additions, 99.

	Members.	Expenses.	Contributions.
Honda and Shimamura.....	115	309.51 Yen.	213.51 Yen.
Iruma .....	40	234.46	30.46
Kanagawa.....	21	280.00	40.00
Kawagoe .....	15	260.84	38.84
Kokubu .....	68	257.00	59.00
Kumagae.....	18	284.63	32.63
Odowara.....	18	255.00	27.00
Tobe .....	58	393.65	177.65
Yokohama.....	190	522.98	522.98

### JAPAN. NAGOYA DISTRICT. METHODIST EPISCOPAL.

David S. Spencer.

Meeting Places, 21; Organized Churches, 9; Communicants, 385; Additions, 40; Contributions—Congregational, 560 Yen; Ho. Missions, 21 Yen; School, 555 all purposes, 2,917.

Circuits.	Meeting Places.	Churches.	Communicants.	Additions.	Expenses.	Contributions.	Ho. Missions.	Buildings.
Gifu.....	4	1	24	6	316.65 Yen.	6.25 Yen.	1.20 Yen.	26.50 Yen.
Komaki.....	3	1	22		210.19	11.92	2.40	2.50
Nagoya 1st..	3	1	163	14	473.78	208.06	7.12	301.60
" 2d..	2	1	32	8	350.26	102.87	2.20	4.10
Nishio.....	3	1	27		262.07	25.55	1.74	908.09
Shiushiro ..	3	2	51	9	266.08	55.93	1.04	
Toyohashi...	3	2	66	3	454.11	89.53	5.60	470.14

### JAPAN. SENDAI STATION. AMERICAN BAPTIST MISSIONARY UNION.

S. W. Hamhlen.

Organized Churches, 4; Meeting Places, 9; Communicants, 190; Additions, 26.  
Members much scattered in Miyagi, Iwate and Asmori Provinces.

Total expenses, ..... 617 Yen. Contributions..... 117 Yen. 10%

# JAPAN. HIROSHIMA STATION. PRESBYTERIAN U. S. A.

	Members.	Expenses.	Contributions.	
Hiroshima Church, 1881.....	85	405 Yen.	156 Yen.	38%
Knre " 1890.....	38	223 "	82 "	37%
9 other congregations.....	41	1,497 "	39 "	2%

# JAPAN. KOCHI. PRESBYTERIAN U. S. SOUTH.

Wm. B. McIlwaine.

14 Meeting Places; 1 Organized Church; 559 Members; 50 Additions.

Preachers, 10.	Expenses, 2,050 Yen.	Contributions to Self Support, 567 Yen.
		Home Missions, 244 "
Schools, " 508 "		Schools, 8 "

# JAPAN MISSION. EVANGELICAL ASSOCIATION.

Frank C. Neitz.

Organized Churches, 13; Meeting Places, 53; Communicants, 805; Additions, 73.

Preachers and Evangelists, 16.	Total Expenses, 5,663 Yen.
Contributions, 322 Yen.	5%.

# NORTH JAPAN MISSION. REFORMED CHURCH IN AMERICA.

M. N. Wyckoff.

Organized Churches, 3; Meeting Places, 28; Communicants, 512.

	Expenses.	Contributions, Fees, &c.
Congregational and Evangelistic Work....	5,410 Yen.	608 Yen.
Day Schools.....	426 "	—
Boarding Schools.....	13,220 "	1,990 "
	19,056 Yen.	2,598 Yen.

# CENTRAL CHINA MISSION. PRESBYTERIAN U. S. A.

J. E. Shoemaker.

	Mem- bers.	Meeting Places.	Preach- ers.	Expenses.	Contribu- tions.	Per Member.
1845. Ningpo.....	174	4	1	\$195.00	\$132.00=68%	\$ .75
1860. Yü-yüo.....	117	5	3	470.00	99.00=21%	.84
1862. Siao lu-dro....	19	1	1	108.00	20.00=18%	1.05
1864. Dz'ing-bu-dro...	83	4	2	220.00	55.00=25%	.66
186-. Bah-so-lu.....	80	1	1	122.00	26.00=21%	.30
186-. Zöng-yu.....	69	3	2	194.00	62.00=32%	.90
1871. Tsin-ong.....	99	1	2	250.00	54.00=21%	.45
1871. Tziang-o-z.....	23	1	1	161.00	19.00=19%	.82
1872. Kao-gylao.....	40	1	1	126.00	46.00=36%	1.15
1895. Song, o.....	31	1	1	190.00	52.00=27%	.77
Total.....	735	22	15	\$1,976.00	\$565.00=28%	.76

# CHINA. AMOY MISSION. REFORMED CHURCH IN AMERICA.

D. Rapalje.

Comparative statistics for two years showing steady progress and the advantage of system and keeping the status of their affairs clearly before the people. The Amoy Second Church has become entirely self supporting and has given \$79.00 to Home Missions. The Te Soa church has increased 37% over \$115.00; Amoy 1st has increased 22%; Kang Thou, 35%; Chiang Chiu, 53%; Chioh Be, 40%. Tong An and Thiang Po have apparently fallen off. It might be said of these churches "Your faith is spoken of throughout the whole world." This increase has effected a saving to the Board of \$418.00, strengthened the Chinese churches, given evidence of their stability and encouraged givers in America so that the receipts of the Board have actually increased.

	Members.		Expenses.		Contributions to Expenses and Home Missions.		
	1894.	1895.	1894.	1895.	1894.	1895.	Ho. Mts.
Amoy 1st.....	108	107	\$620.02	\$408.00	\$513.12	\$371.50	+ \$275.90
Amoy 2d.....	145	152	752.44	720.84	691.00	720.00	+ 278.90
Te Soa.....	71	74	700.40	705.41	311.00	414.00	+ 12.00
Tong An.....	143	168	861.40	1,049.00	427.00	399.00	+ 12.00
Kang Thou.....	104	108	444.00	485.00	258.00	334.50	+ 14.70
Chiang Chiu.....	99	98	545.00	686.72	210.00	312.20	+ 9.50
Chioh Be.....	87	85	510.00	556.72	212.00	284.72	+ 12.00
Thiang Po.....	75	78	751.00	649.41	301.00	220.32	+ 4.00
	832	870	\$5,274.86	\$5,351.10	\$2,923.72	\$3,056.24	+ \$619.00

Students for Ministry, 7; in Boarding Schools, 209; in Day Schools, 190;  
Expenses, \$2,857.00; Contributions, \$218.00.

## BURMA. MAUBIN, PWO KAREN. AMERICAN BAPTIST MISSIONARY UNION.

M. E. Fletcher.

Organized Churches, 19; Self Supporting Churches, 19; Communicants, 609;  
Additions, 64.

12 Preachers, 3 receive full salary, 3 others some aid, 6 receive nothing. Total expenses, 481 Rupees; Contributions, 481 plus 540 to Home Missions. All preachers own their own houses, and congregations have Church buildings. Total School expenses, 4,200 Rupees, 2,384 Rupees paid by the people.

## INDIA. CHANDBALI ORISSA. AMERICAN FREE BAPTISTS.

1 Church; 24 Communicants begun in 1888. Expenses, 516 Rupees; Contributions, 61-7.

## INDIA. TELUGU. VINNHONDA. AMERICAN BAPTIST MISSIONARY UNION.

F. Kurts.

Organized Church, 1; Meeting Places, 107; Communicants, 3,967; Adherents, 10,000.

Total expenses in money, 446 Rupees; Contributions, 130 Rupees; Foreign Aid, 316 Rupees; Average of Foreign aid being less than a tenth of one rupee or 3 cents a day to each preacher. All collections outside of Vinnhonda are made in grain which must suffice for the support of the preachers.

# INDIA. MADURA MISSION. AMERICAN BOARD.

J. S. Chandler.

Organized Churches, 39; Self Supporting, 14; Meeting Places, 295; Communicants, 4,360. Theological Training Schools, 4; Boys' High Schools, 8; Girls' High Schools, 1; Day Schools, 117.

	Expenses.	Contributions.	Local Receipts.	Mission Grants.
Pastors' Salaries.....	6,348 Rupees.	5,912 Rupees.	436 Rupees.	.... Rupees.
Other Church Expenses, 1,054 "	1,054 "	1,054 "	.... "	.... "
General Evangelistic... 19,093 "	19,093 "	1,000 "	926 "	17,167 "
Church and Sch. Bldgs.. 4,407 "	4,407 "	555 "	.... "	3,852 "
School Expenses..... 50,720 "	50,720 "	10,559 "	10,952 "	29,209 "
	81,622 "	18,680 "	12,314 "	50,228 "

# ASSAM. AMERICAN BAPTIST MISSIONARY UNION.

P. H. Moore.

	Meeting Places.	Communicants.	Expenses.	Contributions.
Newgong Church.....	5	60	409 Rupees.	118 Rupees.
Balljuri " .....	1	78	97 "	56 "
Udmari " .....	1	57	48 "	31 "
Evangelistic Work.....	..	...	323 "	...
		195	877 "	205 "

# INDIA. ARCOT MISSION. REFORMED CHURCH IN AMERICA.

Meeting Places, 120; Organized Churches, 24; Self Supporting Churches, 1; Communicants, 2,073; Additions, 135; Day School Scholars, 5,091; High School Scholars, 391; Seminary Scholars, 35.

	Expenses.	Contributions.
Congregational.....	20,065 Rupees.	2,458 Rupees.
Bible Women and Colporteurs.....	1,458 "	—
Building.....	2,090 "	551 "
Day Schools.....	26,356 "	2,436 "
High Schools.....	31,093 "	11,305 "
	82,862 Rupees.	16,780 Rupees.

# OROOMIAH, PERSIA. PRESBYTERIAN U. S. A. 1895.

W. A. Shedd.

Meeting Places, 95; Organized Churches, 32; Self Supporting, 4; Communicants, 2,166; Seminary and High School Scholars, 212; Day School Scholars, 2,410.

	Expenses.	Contributions.
Congregational .....	\$4,206.00	\$989.00
Evangelistic.....	370.00	70.00
Day Schools.....	1,335.00	168.00
High Schools.....	3,127.00	738.00
	\$9,038.00	\$1,965.00

TURKEY. AINTAB. AMERICAN BOARD.

C. S. Sanders.

Meeting Places, 25; Organized Churches, 19; Communicants, 2,906; Additions, 68.

	Expenses.	Contributions.
Congregational.....	\$2,490.00	\$1,423.00
Home Missions.....	144.00	144.00
Building.....	44.00	44.00
School.....	3,378.00	1,537.00
	<hr/> \$6,056.00	<hr/> \$3,149.00

EUROPEAN TURKEY AND BULGARIA. AMERICAN BOARD.

J. W. Baird.

STATIONS—Monastir, Philippopolis, Salonica, Samacov.

Congregations, 47; Organized Churches, 14; Communicants, 1,068; Additions, 79.

Contributions.	
For Preaching.....	\$2,009.00
" Building and Repairs.....	1,170.00
" Schools.....	717.00
" Missions.....	310.00
" Miscellaneous.....	2,714.00
Total.....	<hr/> \$6,980.00

STATES OF MEXICO AND VERA CRUZ. PRESBYTERIAN, U. S. A.

Hubert W. Brown.

Organized Churches, 5; Preachers, 11; Contributing Congregations, 14; Communicants, 575; Total Expenses, \$10,395.

Native Contributions.			
To Congregational Expenses....	\$2,610	From Foreign Mission Board...	\$7,183
" Home Missions.....	341	" Other Sources.....	252
	<hr/> \$2,951		<hr/> \$7,435

MEXICO MISSION. PRESBYTERIAN CHURCH (SOUTH).

A. T. Graybill.

Meeting Places, 60; Organized Churches, 10; Communicants, 678; Additions, 37; Expenses, \$3,825.

Contributions.	
To Self Support.....	\$ 602.00
" Home Missions.....	271.00
Aid from Foreign Mission Board.....	2,761.00
" " Other Sources.....	120.00
Total.....	<hr/> \$3,844.00
School Expenses.....	\$3,536.00
Fees and Contributions.....	\$695.00
Aid from Foreign Mission Board....	\$2,841.00